The Church School

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The April Number of THE CHURCH SCHOOL will carry the Easter cover and editorial and further material pertaining to the Easter season. To insure ample time for preparation to those who are planning their programs, the plays, pageants, and services have been published in the earlier numbers.

The Editors' Outlook

FROM Kansas City comes the report of "the most extensive Christmas celebration of any American city" for the Christmas season of 1922. Under the auspices of the Kansas City Sunday School Association, Mr. Myron C. Settle, General Secretary, and under the general direction of Professor H. Augustine Smith of Boston University, three mammoth Christmas community programs were presented in Convention Hall, the largest auditorium in the city. These included a "Song and Light Festival" on Monday evening, December 18, a Christmas pageant, *Out of Darkness into Light,* Tuesday evening, December 19, and a program of Yuletide vespers on Sunday afternoon. Later in the evening a large boys' choir sang Christmas carols at the Union station. We are glad to announce that THE CHURCH SCHOOL has made arrangements for a full report with pictorial illustrations covering this first annual Christmas festival of music and pageantry, which report will appear in the columns of the magazine in an early autumn number. In making this announcement THE CHURCH SCHOOL expresses the hope that the splendid venture of the Kansas City Association may establish a precedent that will greatly enrich the Christmas consciousness and spirit throughout the American nation.

CREDIT is due to the National Child Labor Committee, with headquarters at 105 East Twenty-second Street, New York City, for the effective and statesmanlike promotion of child welfare throughout the United States. It is due largely to the efforts of this Committee that the United States Congress at the present time has under consideration a Constitutional amendment providing for the adequate protection of children against exploitation in industry. The literature of the organization includes a monthly bulletin entitled *The American Child,* which takes the place of the quarterly magazine of the same name. In view of the recent developments in the child labor situation, the Labor Committee felt that a bulletin issued more frequently than the magazine would be of greater service in keeping the public in closer touch with progress in the field. In addition to the bulletin are a large variety of pamphlet publications dealing with specific aspects of the larger problem. For use in church and public schools the Committee has prepared a most appealing and beautiful *Pageant of Sunshine and Shadow* which THE CHURCH SCHOOL hopes to present in a future issue. The proposal for a Constitutional amendment on child labor has the personal endorsement of President Harding, who included this recommendation in his message to Congress on December 8. Church-school officers and teachers will need no special urging to interest themselves in the promotion of this amendment through their local representatives in Congress.

THE holiday session of the International Sunday School Lesson Committee, December 26-29, was productive of substantial results both for the immediate and for the future curriculum of religious education in the church school. Final outlines for the Primary and Junior Group Lessons and for the Uniform Lessons for 1925 were presented, adopted and released. The sub-committee on International Curriculum, charged with the preparation of a new inclusive curriculum of religious education to include both week-day and Sunday programs, presented a report with definite recommendations which were adopted. These recommendations include provision for cooperation with the Committee on Education of the International Sunday School Council and with the Religious Education Association, both of which organizations are given representation upon this important committee. Authorization was given to the Committee to proceed with the work projected and to find ways and means for securing adequate funds, "the amount of the budget and the method of raising same to be determined in consultation with the Business Committee of the International Committee." Provision was also made for the creation of an Advisory Committee of educational experts, and nominations made under this provision were approved. It is proposed that the Committee on International Curriculum will employ an executive and suitable staff to proceed immediately with the preliminary research and survey work on the basis of which the International Lesson Committee hopes to construct its program of religious education. Application has been made for final assistance from the Committee on Social Religious Survey.

OVERTURES have been made by the International Sunday School Council of Religious Education looking to adjustments in the organization of the Lesson Committee made necessary by the merger of denominational and international Sunday-school forces. In considering the question of its reorganization, the International Sunday School Lesson Committee has clearly in mind both the urgency of the program of lesson-making entrusted to it by the denominational Boards and Committees, and the fact that the direct representatives of the denominations holding membership in the Lesson Committee constitute approximately a two-thirds majority of the whole Committee. In the interests of efficiency and direct accountability to the denominations in the important work of planning and projecting lesson courses for denominational Sunday schools, it would seem desirable to maintain the existing direct relationship of the Lesson Committee to the denominational Boards and Committees, while at the same time providing for the incorporation of the Lesson Committee into the total organization scheme of the International Sunday School Council. It should be possible to do this in such a way as to prevent the duplication of work in the field of curriculum-making by different groups representing in a general way the same constituencies. At the present time this question of reorganization is in the hands of a joint committee representing both organizations. No doubt this committee will be able to work out an adjustment satisfactory both to the Lesson Committee and to the International Sunday School Council.

The Whole Task of Christian Education

THE question which we are asking is, What should be done to secure a more unified approach to the whole task of Christian education? Apparently, the time is ripe for several steps in this direction.

WE must be willing to face the facts first of all. There is now a considerable body of facts bearing upon the problem of Christian education. These facts have been brought together by the Interchurch Surveys and by the various agencies which have been carrying these surveys on since the Interchurch report was issued. A special reference should be made to the valuable work in this field of the Committee on Social and Religious Surveys. As a result of all these investigations, there is scarcely a field of Christian education in which one needs to remain ignorant to the situation. Shortly there will be published a series of books on the American Sunday school, and a four hundred page book on the theological seminaries of the United States and Canada is now in press. Much data has already been published bearing upon the work of the week-day schools and the status of religious education in the colleges and universities.

Many of these facts are of an encouraging nature; much has been accomplished within the last few years in the field of Christian education. One may point to the enlarging work of the Council of Church Boards of Education in affiliation with the Association of American Colleges; to the recent marriage of the International Sunday School Association and the Sunday School Council of Evangelical Denominations; to the hundreds of millions of dollars which have been contributed freely by the members of the churches to the denominational colleges; and to the constantly rising tide of enrollment for the past three years in the theological seminaries.

But our failures in Christian education are tragic enough to keep us all humble. First of all, there is the general indifference of the church to the problems of education; besides, there are numerous agencies of Christian education which are in a perpetual state of armed neutrality—some persist in surrounding themselves with barbed wire entanglements.

In California the representatives of the churches are facing the very stubborn fact that the Superior Court, by a unanimous decision, has pronounced the King James Version of the Bible a sectarian book. Furthermore, the Court reaches this curious decision on the ground that "since controversies have been waged for centuries over the authenticity of the various versions of the Bible, each sect insisting that its version is the only truly inspired book," and that since the King James Version is recognized by Protestant churches as the official version, it is within the meaning of the Constitution and the Political Code, a sectarian book, and it cannot be purchased by public-school libraries!

And now the representatives of religion in California —Protestants, Catholics, Christian Scientists, Jews—all of one accord are urging the Legislature to pass such laws as will make it impossible for the Supreme Court to ratify the decision of the Superior Court. How blessed it is for brethren to dwell together in unity! And how often unity has been secured by some such threat as an adverse decision of a Supreme Court.

IN the second place, the churches must recognize their educational function. Certainly there must be no less emphasis on evangelism at home and abroad, national and international, but the churches must learn to speak the language of education. Our boys and girls are speaking that language; they understand it and approve it; the language of the laboratory, the classroom and the athletic field; the language of science, of criticism, of evolution. They are learning in the schools that Jesus was the world's greatest teacher; the churches must not forget that fact.

The Methodist Episcopal Church, South, affords a notable illustration of denominations which have recently been lighting their educational candle and setting it upon a stand. The salvation of the churches as well as of the children depends upon the diffusion of the spirit of Christ into every phase of our educational activity.

THE churches must see their educational problems steadily and see them whole. There are a good many teachers in the field of Christian education, but as yet not many educators. There is no institution, no denomination, no interdenominational council that now sees the whole problem of Christian education. After just fifty years of conferences the agencies of higher education, under the auspices of a single denomination in one of the Mississippi Valley states, have come together on a united program. We have spoken of the marriage of the great Sunday-school agencies, but this marriage was preceded by a most unusually perplexing and distracting courtship, and even at the marriage feast, attended by thousands of the friends of the contracting parties, when the thrill of the romance should have produced an entirely amiable mood, the Chairman of one of the important committees took occasion to look down the line to see whether all other agencies were in step. "If the church colleges do not do their duty," said this speaker, "they must be put out of business."

Perhaps the Episcopal Church has advanced farthest among the Protestant communions in their effort to unify their forces of Christian education. With the Episcopalians this has become organic union. The Presbyterian Church, North, is in process of uniting its educational agencies to the same end; so are some of the other denominations. But as we all know full well, among the churches generally, there are general boards, and college boards, and Sunday-school boards and missionary education boards and publication boards, and each board is campaigning with little reference to the others.

Of course, the organic unity of the educational agencies is not necessary. What is required is unity of purpose, community of feeling, the spirit of cooperation. What

is required is the spirit, not the form. There is as yet no LEAGUE of Christian education—not even an ASSOCIATION or a COUNCIL. We must get a big view of our educational task. We do not now have it. The Great Teacher always demands a big view.

LARGER responsibilities for Christian education in the schools must be assumed by the churches. The schools occupy a strategic position. It is here that most life decisions are made. This means the church schools, the week-day schools, the private schools, the public schools. There is almost universal testimony among the teachers in the schools that since the war a generation of boys and girls has arisen which is alert beyond anything recently known to the deeper things of the Spirit. The churches must capitalize this hunger and thirst after righteousness in the schools.

The great standardizing agencies of education, the North Central Association, the Southern Association and the authorities of hundreds of colleges and universities, have approved a course of study in biblical literature for the schools with a view to work done in conformity with it being accepted as college entrance credit. The college examination board has declared that when the schools are teaching Bible and presenting students for examination in accordance with high academic requirements, examination questions will be issued by them. The boys and girls on the one hand, and the standardizing agencies on the other are reminding the schools that they must not shirk their responsibility in this field.

THE colleges must reconsecrate themselves to the task of Christian education. They have done much. They must do more. Here is the work of one small college, which, during its history of more than one hundred years, has had a total of but nine thousand students. Of these eighteen hundred have been ordained ministers of the gospel, forty-two moderators of the Presbyterian General Assembly, ninety-one presidents of colleges or universities, two thousand teachers, engineers, chemists and business men, four Cabinet members of the United States, eleven United States Senators, ten Governors of States, ninety-one United States Congressmen, nearly three hundred State Legislators, twenty-one Judges of the State Supreme Courts, two Judges of Federal District Courts, one hundred and forty-four Judges of County Courts, more than thirteen hundred Attorneys-at-law, seven hundred Doctors of Medicine.

The colleges have a large program. They will continue to aspire to train United States Senators, Governors of States, members of Cabinets, Judges of Courts, as well as church-school teachers, but they must do more in training well-equipped teachers for the schools. The demand is increasing. The colleges must furnish the supply. The schools cannot teach the Bible if they do not have teachers. The colleges must furnish the teachers.

CHURCHES must concern themselves in the work and welfare of the theological seminaries. If the one hundred and sixty seminaries of the United States and Canada are lumped in a group and spoken of as one class, it must be said that they are not now educational institutions. They are training schools for the most part and are basing their training on too narrow specialization. This is not a sound policy for the production of educational or ecclesiastical statesmen. Of eighty-three hundred students in the theological seminaries last year forty-five hundred had at some time attended college, of whom three thousand were college graduates, and of this number fully one-third were graduates of sub-standard colleges. In other words, one-quarter of our ministers now in process of preparation in the seminaries are full-fledged college graduates, and if one should speak of the total supply of Protestant ministers, he would be able to say that one-eighth of them, or one-tenth, or one-twelfth are college graduates. As the seminaries increase in educational stature, they must increase also in favor with men. They must be socialized and humanized. Now they are our best examples of "splendid isolation."

VARIOUS agencies of Christian education must show a disposition to share and to yield. Up to the present time our psychology has been the psychology of the campaign, the drive, the program, extension. We have been crossing the Jordan and conquering the land. We have been putting the thing across. The time has come for adjustment, for distribution of functions, for apportionment of tasks; the time has come for sharing and for yielding. It is more blessed to give than to receive! The time has come for active, unselfish cooperation. The friends of Christian education must get together, and they must stay together, and think and work and pray together. The college cannot say to the church school, "I have no need of thee." The church school cannot say to the seminary, "I have no need of thee." The seminary cannot say to the rest of the educational world, "I have no need of you." Alas! they can say this and they have said it and are saying it in many instances now. But the time has come to arrest this policy of negation, this blighting policy of isolation, this spirit of sectarianism, partisanship, provincialism and jealousy.

Not long since the editor-in-chief of one of the great weekly newspapers of America which is recognized as secular, and which has never been accused of being religious, in summing up its conviction as to its own place in the life of America, said: "Such an affirmation is, of course, essentially religious. It means the worship of a God symbolized not as Power, but as Understanding and Love." And then it added: "Weekly publications with limited circulations are, of course, pitifully inadequate spokesmen of so vast and pretentious an idea. Its only sufficient spokesmen are the schools and the churches. But the schools and the churches are not aroused either to the grave existing danger to civilization or to their own opportunity and function. Some time soon they will wake up. Until that time comes very little may help. Even an insignificant weekly can do something to keep alive in those members of the community who believe in the power of truth to set men free."

What, therefore, a weekly newspaper dares to proclaim as its function for this day and generation, that I declare unto you as the educational function of the churches. Do we have the large vision, the courageous will, the unselfish love to do this thing?

ROBERT LINCOLN KELLY.

Easter Service

Organ Prelude

Processional of Church School and Choirs

"The Strife is O'er, the Battle Done"
Arranged from Palestrina

"Come, Ye Faithful, Raise the Strain"
Arthur S. Sullivan

Hymn

THE DAY OF RESURRECTION
Henry Smart

Prayer

Responses

PSALM 24: 7-10

Leader:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

People:

Who is the King of glory ?

Leader:

The Lord strong and mighty,
The Lord mighty in battle.

People:

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.

Leader:

Who is this King of glory?

People:

The Lord of hosts,
He is the King of glory.

Hymn

LIFT UP YOUR HEADS* (*Tune, Waltham*)

Lift up your heads, ye mighty gates!
Behold the King of glory waits;
The King of kings is drawing near;
The Saviour of the world is here.

O blest the land, the city blest,
Where Christ the Ruler is confest!
O happy hearts and happy homes
To whom this King of triumph comes!

Fling wide the portals of your heart!
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy.

Redeemer, come! I open wide
My heart to thee: here, Lord, abide!
Let me thy inner presence feel:
Thy grace and love in me reveal.

Amen.

Scripture Story

MARK 16: 1-19

Offertory Hymn

FAIREST LORD JESUS *Old Melody*

Address or Brief Sermon

Easter Carols

GOD HATH SENT HIS ANGELS
James C. D. Parker

SWEET AND CLEAR THE BIRDS ARE SINGING *Frederic F. Bullard*

O THE GOLDEN GLOWING MORNING
George F. Le Jeune

WITH HARP AND WITH TRUMPET
Hermann von Muller

THE LITTLE FLOWERS CAME THROUGH THE GROUND *Robert W. Vasey*

Dramatic Presentation

A HANDFUL OF CLAY *Henry van Dyke*

Arranged as a pantomime by Margaret Knox, in *Plays for School Children*, The Century Company

Recessional

GOLDEN HARPS ARE SOUNDING
Frances R. Havergal

CROWN HIM WITH MANY CROWNS
George J. Elvey

Organ Postlude

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* From *Hymnal for American Youth*, The Century Company

The Bible verses are from the American Standard Bible, copyright, 1901, by Thomas Nelson & Sons.

Discovering God Through Service[1]

By Margaret Slattery

LONGFELLOW'S story of the monk of the olden days kneeling in his cold bare cell entranced by the vision of an angel whose presence filled his soul with joy and peace, when suddenly the clangor of the convent bell, summoning him to the gate to feed the poor and maimed daily gathered there for food, broke rudely in upon his ecstasy, presents a struggle that by no means can be confined to the inmates of a monastery.

The old monk in the story could not bear to leave the presence of the vision that warmed his soul. The poor were there yesterday—they would be there for many a tomorrow—but the vision, would it ever come again? Would he, returning from his work of ministry, find it there? To *stay* kneeling in meditation that brought rest to his wearied spirit, comfort to his soul, or to *go* and meet sordidness and sin at the gate—which should he do?

The bell ceased ringing. The anxious voices of the suffering ones came to him through the window of the little cell now made glorious by the vision. The call was insistent, and as he lingered the thought of the white, thin faces, turned toward the gate only to find it closed to them, drove him from his knees to the court—to the gate where, swinging it wide with a smile upon his face, he forgot himself in service to them. Hours had passed when worn by his task he went slowly back to his cell. He opened the door—a flood of light—a greater glory than he had left—and a voice full of understanding, sympathy and comfort saying, "Hadst thou stayed, I must have fled."

This struggle between the rapture of meditation, the satisfaction of worship, the ecstasy of emotional experience and the commonplace wearing task of ministry to need, has existed since the earliest records of Christian experience. One can trace it from the first discussion of *faith* and *works* in the days of the disciples down to the attitude of the woman and her friend leaving a fashionable seashore church. "I like him," she said in her calm, well-bred voice. "He preached a real *gospel* sermon. It is a relief after our previous Sundays with the advocates of social service." The discussion over the possibility of a *gospel* sermon with no appeal for *service* left the friends excited and disturbed. In a totally unchristian state of mind they made their way to the hotel.

The entire church is feeling today the cross currents of desire for a religion of solace, of comfort, of peace and rest, and desire for a stirring faith, a mighty call, a compelling spirit that shall, through service, overcome the selfishness and greed of the world. And the vision—does it remain if, kneeling in rapture, one closes heart and mind to the insistent call of need? I do not think so. I believe the poet told the truth when he made the blessed, comforting, inspiring vision more glorious on the monk's return from his work of serving. I believe one reason why the church has lost many a vision is because it sought to worship when it should have served. I am certain that to serve acceptably one must spend time in meditation, take time to pray, seek communion with the highest through the words of his prophets and apostles, see *visions* that flood his soul with peace, joy, hope and triumph. But I also am convinced that in order to enter into these experiences he *must* serve, that he must *use* the gifts given him in moments of meditation and prayer or lose them. Every time I see a Salvation Army lass in the darkness of night, in the gray dawn of cold winter days, in storm and sunshine, amidst the difficulties and discouragements of Japan and China, India and the Islands, Cairo and Constantinople, Vienna and Paris, London and New York, going about her task of *serving,* I know that vision and service can together discover God. The Salvation Army lass has rich emotional experiences in faith and prayer and she knows the value of service. I am sure that there must be both as I remember the moments across Europe and back when I saw the Quakers in meditation and prayer—and saw them in the midst of starving, typhus infected, clamoring crowds whose very touch was a menace.

It is because I am so certain that God can be discovered by the human soul, not only through study, faith and prayer, but through service—hard, demanding, challenging work—that I am eager that we who teach in church schools should be gripped by a spirit of service which will open these new doors to God for us. Of course every Christian who has assumed the responsibility of teaching a group of little five-year-old children, a class of boys of ten or girls in their teens, is sharing in the biggest and most important work of the church. She is already by virtue of her office a *servant.* I find conscien-

> "JESUS went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." All personal need of rest was forgotten in the presence of that footsore, heartsore, and weary multitude that had traveled many hours to find him; and the soreness and sadness of his own heart were insignificant as he looked upon the wretchedness represented by that appealing crowd. And this is the fate of the lovers and helpers of men always—the want of the world pursues them and gives them no rest. . . . . The centers of the world's highest interests are represented by the men and women who, in their love and compassion, permit the needs of humanity to give them scant opportunity for rest. The man who knows nothing of the insistence and pursuit of human need should not congratulate himself on account of the exemption. It is the sign of his selfishness, his emptiness, and his uselessness.
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> JOHN T. McFARLAND, in *Etchings of the Master*

[1] Copyright, 1923, by Margaret Slattery.

tious teachers of today not only giving many hours to the preparation of each week's lesson, but spending two hours of the busy week attending an evening Community School that they may become familiar with the underlying principles of teaching. I find them spending fifty to one hundred dollars at a summer school, giving ten days or more of their vacation to hard study five or six hours a day in order to prepare themselves to so teach the children and youth that strong character shall be developed in them, and they shall be led to love God and serve their neighbors. Such teachers know the meaning of service as an open door to God. One cannot really teach the Fatherhood of God to a little child without discovering something more of that Fatherhood for himself; one does not continually hold before others the courage of Christ without having that courage react upon his own life. If one teaches youth to right wrongs and bring justice to the weak and the oppressed in God's name, there comes to his own soul a rewarding sense of Eternal Justice, from which no oppressor, individual or national, no matter how powerful, can ultimately escape to encourage him in moments when it is hard in the presence of great wrongs persistently to believe in the final triumph of right.

But sometimes the teacher who began work in a real spirit of service loses the joy of it as years pass. Service without passion, semi-personal service, soon becomes mechanical, merely professional, and through it one discovers little of God. It stands out in condemning contrast with that *enjoyment* which is the reward of the teacher who has lost himself in service.

The past summer I spent three delightful weeks with a table companion who was a constant source of inspiration, a continual incentive to greater service. Yet I do not recall his even having mentioned the word. He is a college professor. Through the teaching of literature and logic he develops character—that is his passion. He has the opportunity every seven years of taking one year's vacation with full pay. Three times he has let that opportunity pass. He cannot bear to be away from the boys a whole year. He *loves* his task. A life of service in self-forgetfulness has made him a rich, joyous spirit whose love of life which he shares with so many is contagious. He can play tennis with the swiftest, he can golf, he can row, he can tramp with the best. The happiness which radiates from the face of his wife shows "how good to live with" he has been since, a girl of nineteen, she started out in life's great adventure with him. He says that one understands God better when he knows *boys,* and I am sure that his years of personal devotion to them have discovered for him more and more of God.

I shall never forget the group of men and women I saw one day in Korea who were coming to the church to hear the Bible read and taught, that they might in turn teach it in the far corners of that suffering land. Some of them had walked for two or three days to reach the conference. All had come at great cost. I have never seen such eagerness anywhere in the world nor witnessed such attention. "I must get it" was written upon every face, "I must get it for *them.*" Every one of them was thinking of the group which he had left behind who must receive through him, or not at all, the words that would bring new life and hope. I have never been more moved by Bible reading, even though I could understand no word of the language. They left that conference as though they were in very truth carrying a message from the King and conscious that "the king's business requires haste." It was as though they were bearers of tidings of freedom and life to men condemned. When later I heard two of them teaching in a town miles away I knew I was listening to the word of prophets. Teaching with passion, such burning desire that their hearers should understand and believe, they were bound to discover God for themselves, and they have. I sometimes think they know more of him than any of us westerners ever will. If I were an artist and could paint *The Christian* I should give to him the eager, selfless, glorified face of one of these Koreans who, in revealing God to men, has so truly found him.

I learned many a lesson from the Mohammedans in my journey about the world, from the startling figures that record their success in the spread of their faith. There was a time when the faith was propagated by the sword and that sword was felt in the far boundaries of Europe. It is no longer by the sword alone that the faith spreads, nor is it by great organizations of Mohammedan missionaries, nor is it by a pioneer teaching priesthood. Every Mohammedan is a missionary. Every trader penetrating into the wilds of Africa leaves Mohammedan converts. As he sells his goods he preaches his faith. Priest and mosque follow. If the same could be said for the Christian trader all over the world, what a host of men of every language and nation would now be a part of the Christian army! Who shall say how many of the desperate problems of the hour created by hate and greed we might have saved the world had we, as trader and traveler, taught to those we met the way to God? What discoveries of his power in the work of establishing international relationships we might have made had we dared by personal propagation of the faith to plant the ideals of peace and good will all over the world—and at home.

It is in this *personal* teaching of our faith that so many teachers fail to serve. They teach the class as a unit and do it well. They develop its social life and in this way save many a lonely young soul; they give to it clean and wholesome recreation, sparing many a youth future remorse over the stain of sins of ignorance; they teach reverence for the body as well as the soul, they encourage many a child to remain in school, many a youth to continue the search for knowledge; they direct the minds of many along lines of useful service that will help the world. *All this is good and must be done.* But it is not enough. It is but a part of the work of a true servant. The traders make Mohammedans by personal conversation, discussion and instruction about Mohammed—they do not leave it to the priests as we leave it to the preachers. The majority of teachers leave the personal conversation about Christ to the minister. Should he fail to appreciate his privilege, youth may never have a chance to talk over his doubts, the inconsistencies that trouble him, the apparent weakness of the church in the face of evil that puzzles him, the dogmatic teaching about Christ that confuses him. Many a boy and girl never hears from the teacher of his class, from his minister, or from his Christian parents a simple, personal, direct appeal and challenge to follow Christ and share the work of building his kingdom. Were I to ask in a great company of superintendents, officers and teachers, how many had personally spoken to their own pupils as

individuals or to some other young friends about the call of Christ to youth to follow him and share his understanding sympathy, his help, his love and his battle for righteousness that his kingdom may come, many could not say *"I have."* Many teachers do not talk naturally with their individual pupils about prayer, about the reading of the Bible, about plans for their own lives, who speak very freely to the class as a whole, who speak as *teacher*. Because they do not touch the individual we lose to the church and avowed Christian service scores of youth in the early teens every year.

Some teachers tell us that if we teach religion in the right way our pupils will become Christians without personal appeal. In one sense this is true, yet there comes a time in every young life when it needs help in making the *declaration* of its own *resolution*. It craves the personal word. The teacher should be in such close touch with his pupil that he knows when the right moment comes and is there to aid. The Christian religion is not an unnatural thing, not mystical, though there is a place for mysticism in it, not a thing apart from life. It is built upon the consciousness of God and God is a reality. If one's relationship is such that he can talk naturally with his pupil upon any of the realities of life he should not find it hard to talk with him, apart from his fellows, about God and himself. When a teacher does not do this sanely and wisely he fails to fling wide the door through which both his pupil and himself can discover God. When one studies the life of Jesus and follows him through his preaching and teaching he finds him directing the thought of the little group or the great crowd toward God, revealing God, illustrating in homely phrase and simple story the truth about God—finds him condemning sin and calling men to leave it and follow him, but he finds also earnest, patient, personal teaching and personal challenge. He talked with Nicodemus; he talked with Mary Magdalene; with the woman at the well; he gave his promise to a thief on the cross; his relations were personal.

As one discovers God through definite personal service, which costs more than any other, he comes to understand more fully the meaning of "He that loseth his life shall save it." Those words seemed to ring out over the silence of the Dead Sea that day as my friend and myself stood alone with the guide in the silence of the desert, the overwhelming terrible silence of *death*. Living waters from the Jordan, waters from the tiny brooks and sparkling streams had poured into that sea along its far-stretching miles—and they end there. They enter it full of life—the sea keeps them and is *dead*. If only it could once give those mighty waters to the thirsting land—but it has sunk so low as the eons have passed that it cannot give them—there is no outlet—it is a *Dead Sea*. Standing there I thought of a lovely blue lake in the mountains at home. It receives its waters from the melting snows of towering mountain peaks, it takes them from the clouds. At its farther end, in an abandon of giving, that blue loses itself. It drops over a great precipice to the valley below. It turns the wheels of the mill in the logging camp, it lights three little villages and runs the lighting and trolley system in two prosperous growing towns, it feeds the soil on wide spreading fields, it gives its waters to a great river that, bearing rich cargoes, hurries on to the sea. Every day that lake loses gallons upon gallons of its blue water; it gives them to the mill, it gives them to the village, it gives them to the towns, to the fields, to the river, to the sea. But that lake is *alive*. Its waters are sparkling and clear, flowers line the bank, fish swim about in it, birds come and drink of it. It gives itself away—yet it lives. It loses itself—it saves itself. I came back from my dream of it to the silence about me; no flower blooms at the edge of the brackish water that laps a lonely shore, no fish seek its shelter, no bird drinks of it, no man uses it and finds it good. Not a drop that it receives will ever be poured out. It has saved itself—it has lost itself—it is a *Dead Sea*.

Understanding that message of Jesus I know that if I would have life I must give it away. Freely as does the mountain lake I must pour it out in service. In doing that I shall save my soul *because* only by losing myself can I discover God—without God what hope for my spirit's growth? When I have discovered enough about God to love him it will not be hard to serve man. It is as impossible for love to keep from serving as for a man with normal lungs to keep from breathing. "If a man love not his brother whom he hath seen how can he love God whom he hath not seen?" I discover God through my brother-man.

A modern poet adding his message to that of the Great Teacher and his disciples assures me of the truth of it.

"I sought my soul—my soul I could not see.
I searched for God—but God eluded me,
I sought my *brother* out—and found all three."

Yes, man serving his brother discovers God and finds his own soul. The *greatest* in the kingdom is he that serveth. Do you?

O LORD, who though thou wast rich, yet for our sakes didst become poor, and hast promised in thy Gospel that whatsoever is done unto the least of thy brethren, thou wilt receive as done unto thee; give us grace, we humbly beseech thee, to be ever willing and ready to minister, as thou enablest us, to the necessities of our fellow-creatures, and to extend the blessings of thy kingdom over all the world, to thy praise and glory, who art God over all, blessed for ever. Amen.

—St. Augustine (354–430)—

A Seed of Promise

The Church School of Missions

By Eva Nichols Dye

THE Church School of Missions, inaugurated by Dr. and Mrs. Royal G. Dye, of the Christian Mission on the Congo, has proved most successful as a method of getting the churches throughout the country seriously to study their missionary tasks and opportunities. The story of its inception and growth, given in this article, may prove an incentive to those who have not yet adopted this method and who wish to have a live, helpful organization in their churches.

— THE EDITORS —

"IN the morning sow thy seed, and in the evening withhold not thy hand." The potentialities of a tiny seed are not realized when it is sown and the small beginning is often overlooked or forgotten later while marveling at the phenomenal growth of the widespreading branches or feasting on the abundant fruit. When the tiny seed was dropped into the ground, nobody dreamed, not even the sower, of the potential power wrapped up in that seed of promise.

The Seed is Planted

The seed of the Church School of Missions was planted in Eureka, Illinois, a Christian college town, in 1914, where a class was started which was the means of interesting a large number of people in the study of Sherwood Eddy's book, *The New Era in Asia*. Our first thought was to confine the class to our own church, but later we decided to invite the other churches of that small town to join us. It finally included not only the churches but the college and city Y. M. C. A. with a representative committee planning the eight weeks' course, to be held one evening a week from March 25 to May 27. As the study book devoted a chapter to each of the countries it was admirably suited to such a course.

The Program Schedule was as follows:

7:30–7:40	Devotional
7:40–8:10	Lesson Study and Exposition
8:10–8:25	Our Special Work in this Field
	Methodist Episcopal
	Presbyterian
	Christian
8:25–8:40	Open Parliament
8:40–8:45	Hymn
8:45–9:00	Inspirational Address
	Benediction

Prayer calendars were distributed at the first meeting and an outline for the study of each lesson given out one week in advance. This was a notable event in city, church, and college life.

The Seed Takes Root

In January, 1916, I was invited to become the director of missionary education in the Pomona Christian Church in Southern California. Graded missionary instruction was planned for the great church school, but there seemed to be a need for some means of reaching the whole church with a challenging program of the world's need and the personal responsibility of the members. In August, 1916, fifty of the leaders of this Pomona church decided to spend a week at Laguna Beach, California, in intensive study, planning and building a program for the ensuing year. Every phase of the activity of the church was studied carefully and prayerfully. Definite plans were proposed and submitted back to the church board for their endorsement, after which the program there wrought out was put into operation in each department of the local church.

A United Missionary Cabinet, consisting of two representatives from the various departments and organizations of the church, was one of the results of the Laguna Conference. This was invaluable in unifying and coordinating missionary education. It was also decided that we should work out a plan to reach the whole church in Mission study. The little seed sown in Eureka sprang up and became in the local church, not one United Mission Study Class, as it had been planted, but a graded school for all ages with dean, faculty and textbooks suited to the age of the pupils. This we called a "Church School of Missions" as it was the *Church* meeting as a *School* to study *Missions*. Plans of promotion were made by the United Missionary Cabinet with four minute men in every department and in every service for weeks before the school opened. The dean and the faculty were chosen.

A Booster Cafeteria lunch was served to all the leaders of the church, at which time the faculty presented brief, spicy reviews of the books they were to teach. Nobody could foresee the result of all this strenuous labor and many misgivings were felt. When the final canvass for enrollment was made there were two hundred and sixty-seven who had signed up for definite study out of a membership of six hundred and fifty. Our joy and enthusiasm knew no bounds. It was a wonderful sight every Sunday evening to see so many of all ages assembling to study the unfinished task of the church.

Blades Spring Forth

The results justified this unique plan being made a definite part of each successive year's program. Fifteen delegates attended the Missionary Educational Conference at Asilomar, California, in July, 1917, to prepare for the second year's school. These delegates in the various classes and sessions suggested a Church School of Missions as the most vital method of promoting mission study. Many of the Conference leaders and delegates from the various communions became interested and re-

turned to their local churches to organize and successfully carry out such a program.

In 1917 and 1918 competent leaders were chosen and sent to Asilomar Conference for training to return to the State Convention of Christian Churches in Long Beach, where normal classes were held for those unable to go to Asilomar. The State Convention of that year sent recommendations to the National Convention of Disciples of Christ for the adoption of the Church School of Missions as a part of their national program. This Training School has been conducted every year since with increasing success.

In the fall of 1918, in Los Angeles, a city-wide interdenominational campaign was conducted for a Church School of Missions, classes being held in various sections of the city to provide training for leaders. Over one hundred schools were held in Southern California and a few in San Francisco. These were such an unqualified success that many other churches desired to try the same plan and a 1919 Pacific Coast Campaign was inaugurated to meet this widely expressed desire. These schools were to be held during October, November and December wherever possible. This year marked the beginning of the phenomenal growth and development of the Church School of Missions. The Northwestern States of Washington, Oregon, Montana, Idaho asked to have normal classes conducted during each of their State Conventions. A faculty of national leaders was made up who taught these classes daily, training those who in many instances had come for that particular purpose and who returned to their various churches to carry out the plan now becoming so popular. Eastern States demanded the right to know first hand of this new movement.

First the Blade, Then the Ear

During the last three years the seed has been carried over the whole country, into every state, into almost every city and town, into large churches and small, and wherever planted has grown and brought forth abundantly. Potentiality of life and power and growth are in every seed. It is the seed of promise. This wonder growth is a hybrid, just a new combination of the old familiar plants, the church, the school and missions. "The Church is old, the school is old, and missions are old, but the three in intensive relations are new, just as engines, wings and air are old but the aeroplane new. As the airship has had its cruder designs and its adventures, so has the Church School of Missions, but now ship and school are of approved design. No change of view, no new technique, no new equipment are called for."[1] Instead of a single mission class or several unrelated classes, we now have a school of many classes with a well correlated program of education.

Every plant has certain necessities for growth and demands intelligent cultivation to bring the best returns and produce abundantly. So from the thousands of schools that have already sprung up and flourished we find there are:

Six Essentials to Success

1. *A United Missionary Cabinet, Council, or committee representative of every missionary interest in the church, of every department and organization.* The value of such a unifying agency cannot be overestimated. It not only is responsible for the annual Church School of Missions, but functions throughout the entire year correlating and unifying the whole missionary program of the church. This is a theme in itself worthy of fuller development.

2. *The careful and prayerful selection by this Cabinet or Council of a Dean and Faculty.* This is of extreme importance. Those chosen need not necessarily be experts, or endowed with extraordinary brilliancy, but should be men and women of conviction, dependability and enduring enthusiasm.

3. *A Trained Leadership.* Of equal importance with the careful selection of a faculty is the provision for their training. Ample opportunity is provided for this in the many Missionary Educational Conferences held every summer over the United States and Canada. In each of these, normal classes are conducted by the best trained leaders chosen out of all the participating communions. The dean and faculty should be chosen months ahead and a budget provided to cover expenses. Last year several churches of Southern California sent their dean and almost their entire faculty to Asilomar Missionary Education Conference, most of them driving hundreds of miles, camping by the way, to reduce the cost to a minimum. It is not strange that these churches have held bigger schools than ever. Besides the missionary educational conferences held by the Missionary Education Movement of the United States and Canada, there are other leadership training conferences, and Summer Schools of Missions, under the auspices of the Federation of Women's Missionary Societies, and special denominational conferences.

4. *Standardization of the School of Missions.* As each year there are held an increasing number of Church Schools of Missions, it appeared advisable, in the interest of uniformity, accuracy, and fairness in reporting such schools to make a beginning at standardizing them. Accordingly a committee met frequently during the Asilomar M. E. M. Conference, July 11–21, 1922, and worked out the following Standards:

Standard A

1. Period of time.—Six weeks or more.
2. Provision for at least four grades, with as many classes as deemed necessary.
3. Length of sessions.—Not less than one and one half consecutive hours. Preferably Sunday or Wednesday evening, from 6 to 7:30 o'clock. This period must include not less than fifty minutes study period, with a vesper service, assembly periods, dramatization, stereopticon lecture, addresses by missionaries, etc.
4. Number of books studied.—Not less than four. The current books provided by the Missionary Education Department, and special denominational books.
5. Faculty.—To consist of a Dean, trained teachers, Registrar, and Librarian, with Committees on Publicity, Dramatization, Music, etc.
6. Equipment.—A Reference Library (or access to and use of one), maps, charts, blackboards, are required. We urge that every student above the junior own his own textbook.
7. A simple oral test or grading of notebooks is recommended but not mandatory.

[1] Miles B. Fisher, in *Pilgrim Magazine*, September, 1919.

STANDARD B

1. Period of time.—Not less than six weeks.
2. Provision made for at least two grades, with not less than three classes.
3. Length of sessions.—Not less than one hour, of which forty minutes shall be used as study period. Wherever feasible at least one dramatization and some form of missionary lectures and sermons shall be given.
4. There should be a director, with as well trained teachers as are available.

5. *Pertinent Publicity.* A campaign of well planned advertising will bring results. "Compel them to come in" is a command of Jesus himself. Use posters, letters, cards, newspapers, special sermons, church bulletins. Spare neither ink nor paint.

6. *Dramatization.* Visualize the mission fields by educational dramatics. This is becoming a powerful means of quickening sympathy and intensifying interest in the world-wide work of the church. Every year new pageants and plays are produced pertaining to the current courses of mission study.

Then the Full Grain in the Ear

All this investment of capital and labor is more than justified and even stimulated by the rich harvest resulting. The returns impel ever larger development. Individuals are vitalized and churches spiritualized as Christ's commission is interpreted in terms of the present day, bringing a new conception of Christianity, a new incentive to intercession, a new motivation for giving and a new inspiration to service.

Fivefold Fruitage

1. *Literature.* In 1921 three million mission study books were sold. Think of this thought-compelling influence in that number of lives and homes. August to November, 1922, more than ten thousand mission study books have been distributed in the State of California alone.

2. *Increase in Membership.* Every department of the church is revitalized and new membership enlisted. In a certain church all of the organizations were increased through the Church School of Missions. Many have been brought to Christ by these soul-stirring studies.

3. *Intercession.* Prayer has become intelligent, heartfelt intercession. The church is mobilized for prayer by means of which all missionary methods are energized and without which the whole enterprise can be lifeless and mechanical.

4. *Christian Stewardship.* The intensified interest and intelligent intercession must lead to more systematic and proportionate giving. Last year a prominent church easily raised the largest missionary budget in its history. A member of the Official Board said this was unquestionably largely due to the Church School of Missions.

5. *Service.* After all, the ultimate aim of all missionary education is kingdom extension. The "Go ye" of the Master is our impelling motive to service. The yield of the Church School of Missions in vital service for others is abundant. Nor is this service confined to home and community, for already young people have gone out to the "uttermost parts" as a result of this seed-sowing. This is well exemplified in the mother church, Pomona, California. Before 1916 one young woman had gone to Africa, and one other was preparing to go. Now they have a worker among the Chinese in San Francisco, a Dean of Women in a Christian college, a dentist and his wife who is a teacher in the Belgian Congo, a nurse who is the only one in a province of 2,000,000 souls in China, another nurse just arriving at her station in Central Africa, a doctor and his wife, who is a trained nurse, under appointment for Tibet to take up the work laid down by the martyred Dr. A. L. Shelton. There are more than thirty other young people preparing for the ministry and other fields of Christian service. It is the purpose of this church to help educate, where necessary, to equip, and to support on the field all their own young people.

These five fruits are manifest to human observation but the spiritual, regenerative power of all the increased intercession, giving and service can be discerned only by the Lord of the harvest himself. This is the seed of promise.

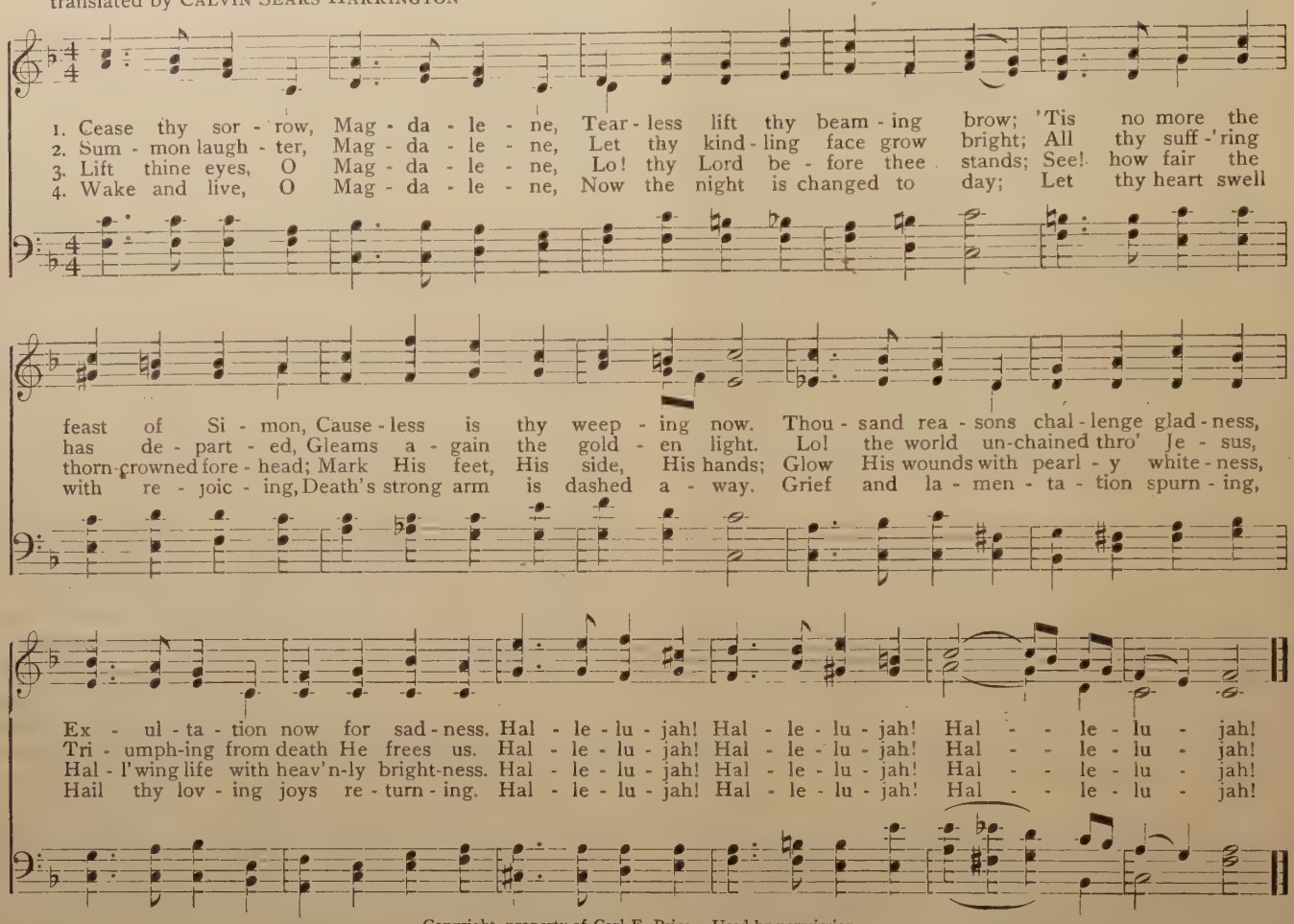
But this we know—
We drop a seed into the ground,
A tiny, shapeless thing, shriveled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare,
The perfect emblem of its Maker's care.

—*JOHN OXENHAM*—

Mary at the Tomb

From the Latin of PETER THE VENERABLE:
translated by CALVIN SEARS HARRINGTON

CARL F. PRICE


1. Cease thy sor - row, Mag - da - le - ne, Tear - less lift thy beam - ing brow; 'Tis no more the
2. Sum - mon laugh - ter, Mag - da - le - ne, Let thy kind - ling face grow bright; All thy suff - 'ring
3. Lift thine eyes, O Mag - da - le - ne, Lo! thy Lord be - fore thee stands; See! how fair the
4. Wake and live, O Mag - da - le - ne, Now the night is changed to day; Let thy heart swell
feast of Si - mon, Cause - less is thy weep - ing now. Thou - sand rea - sons chal - lenge glad - ness,
has de - part - ed, Gleams a - gain the gold - en light. Lo! the world un - chained thro' Je - sus,
thorn - crowned fore - head; Mark His feet, His side, His hands; Glow His wounds with pearl - y white - ness,
with re - joic - ing, Death's strong arm is dashed a - way. Grief and la - men - ta - tion spurn - ing,
Ex - ul - ta - tion now for sad - ness. Hal - le - lu - jah! Hal - le - lu - jah! Hal - - le - lu - jah!
Tri - umph-ing from death He frees us. Hal - le - lu - jah! Hal - le - lu - jah! Hal - - le - lu - jah!
Hal - l'wing life with heav'n-ly bright-ness. Hal - le - lu - jah! Hal - le - lu - jah! Hal - - le - lu - jah!
Hail thy lov - ing joys re - turn - ing. Hal - le - lu - jah! Hal - le - lu - jah! Hal - - le - lu - jah!

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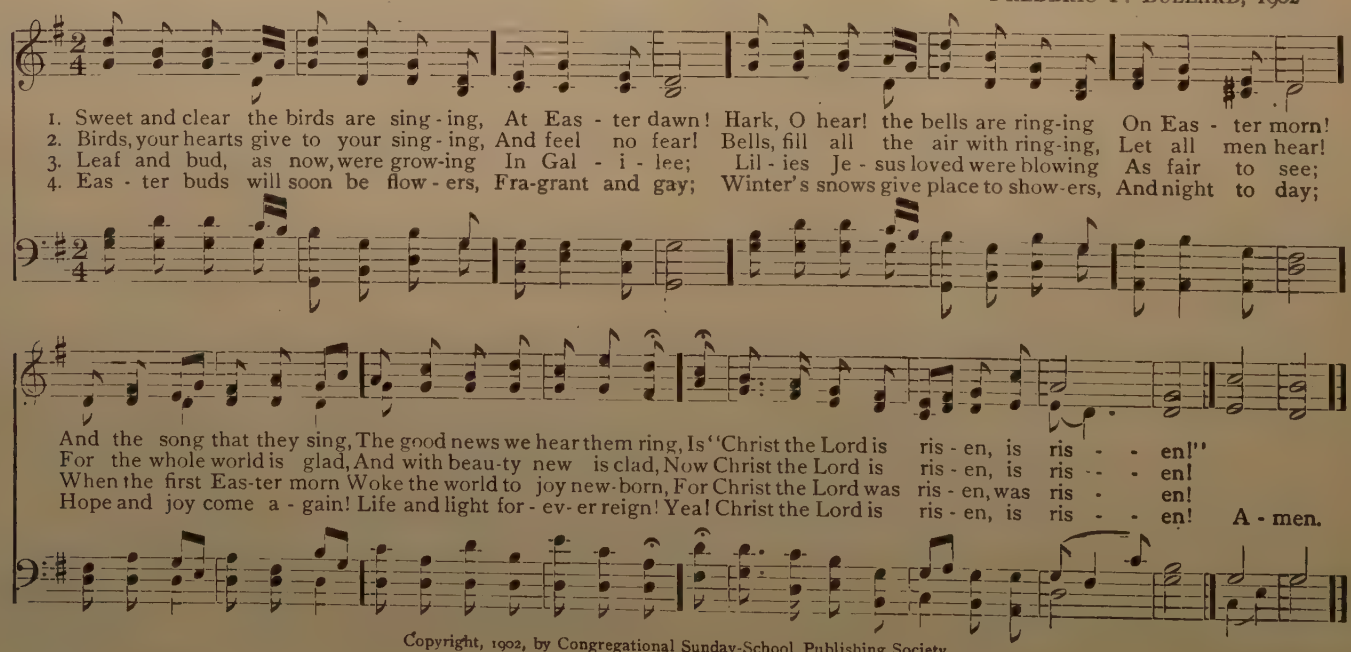
Sweet and Clear the Birds are Singing

CANTICLES

FREDERIC F. BULLARD, 1902


1. Sweet and clear the birds are sing - ing, At Eas - ter dawn! Hark, O hear! the bells are ring-ing On Eas - ter morn!
2. Birds, your hearts give to your sing - ing, And feel no fear! Bells, fill all the air with ring-ing, Let all men hear!
3. Leaf and bud, as now, were grow-ing In Gal - i - lee; Lil - ies Je - sus loved were blowing As fair to see;
4. Eas - ter buds will soon be flow - ers, Fra-grant and gay; Winter's snows give place to show-ers, And night to day;
And the song that they sing, The good news we hear them ring, Is "Christ the Lord is ris - en, is ris - - en!"
For the whole world is glad, And with beau-ty new is clad, Now Christ the Lord is ris - en, is ris - - en!
When the first Eas-ter morn Woke the world to joy new-born, For Christ the Lord was ris - en, was ris - en!
Hope and joy come a - gain! Life and light for - ev - er reign! Yea! Christ the Lord is ris - en, is ris - - en! A - men.

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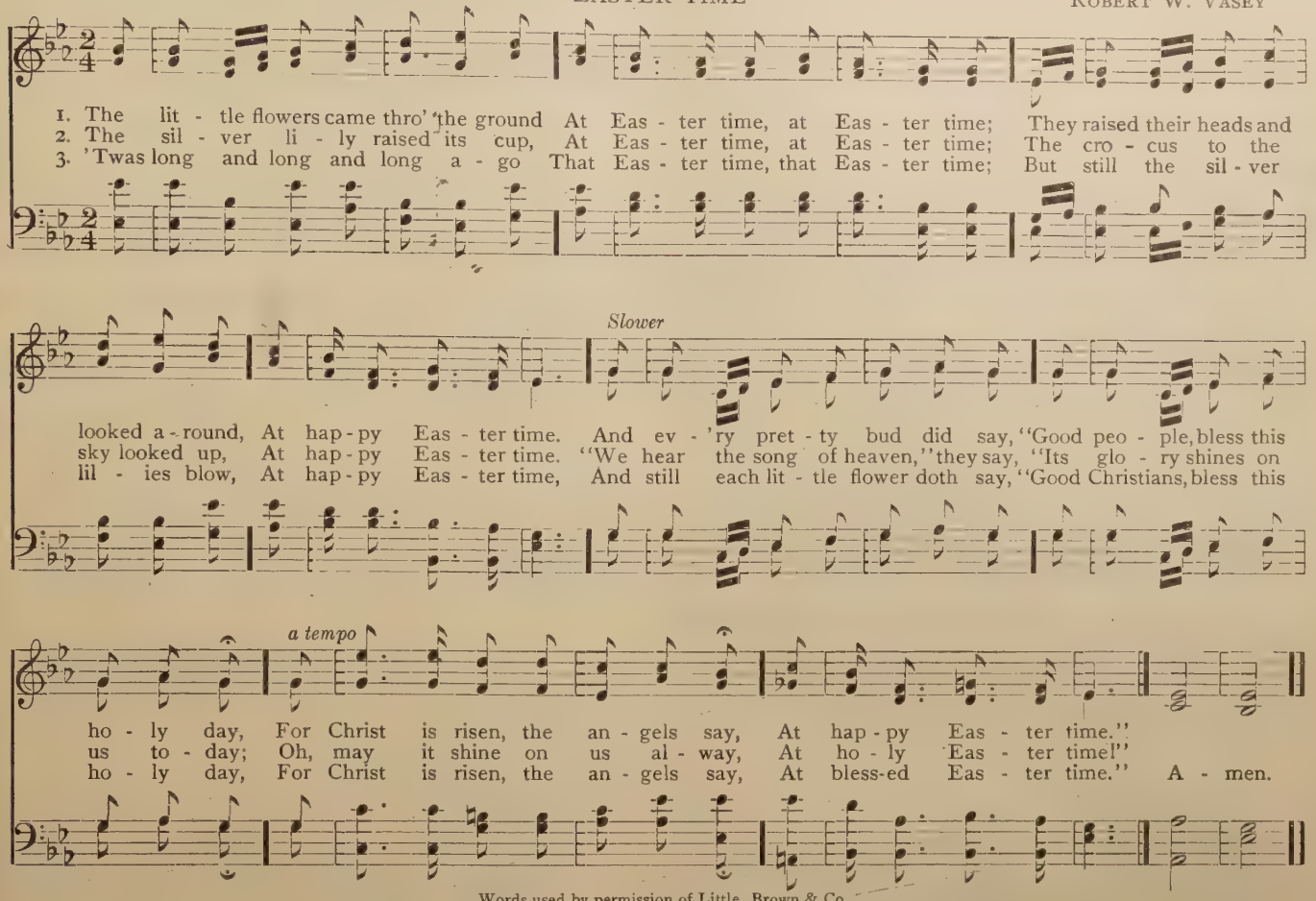
The Little Flowers Came Through the Ground

LAURA E. RICHARDS — EASTER TIME — ROBERT W. VASEY


1. The lit - tle flowers came thro' the ground At Eas - ter time, at Eas - ter time; They raised their heads and
2. The sil - ver li - ly raised its cup, At Eas - ter time, at Eas - ter time; The cro - cus to the
3. 'Twas long and long and long a - go That Eas - ter time, that Eas - ter time; But still the sil - ver
Slower
looked a - round, At hap - py Eas - ter time. And ev - 'ry pret - ty bud did say, "Good peo - ple, bless this
sky looked up, At hap - py Eas - ter time. "We hear the song of heaven," they say, "Its glo - ry shines on
lil - ies blow, At hap - py Eas - ter time, And still each lit - tle flower doth say, "Good Christians, bless this
a tempo
ho - ly day, For Christ is risen, the an - gels say, At hap - py Eas - ter time."
us to - day; Oh, may it shine on us al - way, At ho - ly Eas - ter time!"
ho - ly day, For Christ is risen, the an - gels say, At bless-ed Eas - ter time." A - men.

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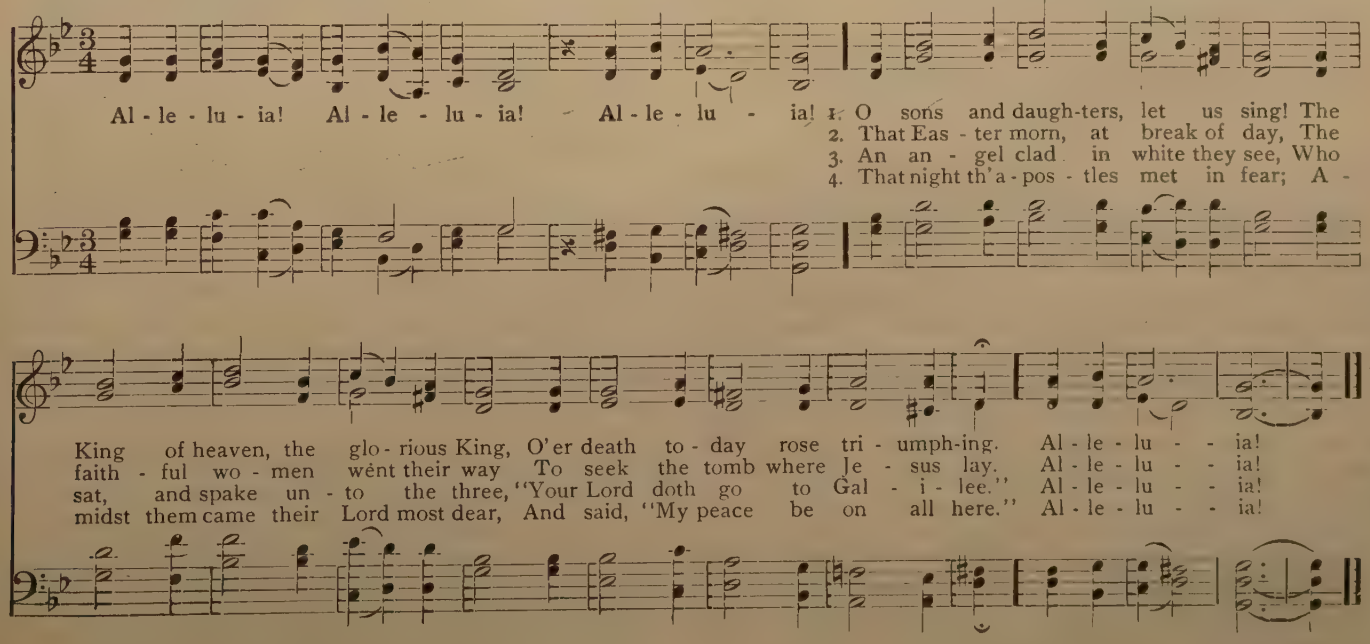
O Sons and Daughters

From the French of JEAN TISSERAND (1494), translated by JOHN M. NEALE — O FILII ET FILIÆ — Arranged from French melody of the Fifteenth Century by CARL F. PRICE


Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
1. O sons and daugh-ters, let us sing! The
2. That Eas - ter morn, at break of day, The
3. An an - gel clad in white they see, Who
4. That night th' a - pos - tles met in fear; A -
King of heaven, the glo - rious King, O'er death to - day rose tri - umph-ing. Al - le - lu - ia!
faith - ful wo - men went their way To seek the tomb where Je - sus lay. Al - le - lu - ia!
sat, and spake un - to the three, "Your Lord doth go to Gal - i - lee." Al - le - lu - ia!
midst them came their Lord most dear, And said, "My peace be on all here." Al - le - lu - ia!

A Program for the Worship Period[1]

By Florence A. Boyce

To the Superintendent or Advisor

THIS program has been planned for young people of senior age (fifteen, sixteen and seventeen) with the hope that the quotations, hymns, and prayers may stimulate in them a deeper appreciation of the meaning of friendship. Provision has been made for girl and boy leaders to assume the main responsibility, the superintendent (or department advisor) aiding merely in general leadership.

The program as it stands occupies fifteen minutes. If more time can be given, it is suggested that five or ten minutes be reserved for the superintendent (or department advisor) to make personal and vital the meaning of friendship, as developed in the *Hymn of Friendship.*

It might mean more to the girls and boys if, preparatory to the singing of each stanza, the superintendent would give some brief but forceful illustration of that particular phase of friendship. (Suggestions for this are given at the end of the worship program.) In case only fifteen minutes are allowed, this suggestive material may be used by the teachers during the class instruction period as an aid in focusing and conserving the thought of the worship service. This would also afford expressional opportunity on the part of the girls and boys.

In a Whitsunday sermon, Phillips Brooks emphasized one of the "deepest facts of human life—man's perpetual need of intercourse and fellowship." Continuing, he adds, "And for his whole satisfaction he needs various fellowships, with those *above* him, on whom he depends; with those *beside* him, who are his equals; with those *below* him, whom he helps."

Friendship is such fellowship when it truly realizes its function in life. Love, its basic element, must then become a strong moral force, urging us on to our noblest attainments; teaching us to share the mutual joys and sorrows of comradeship; inspiring us to spend ourselves in love for others.

Although years of maturity are necessary to bring into fuller relief the deep significance of such friendships, yet these three types of fellowship are necessary to, and find conscious response in, the boy or girl between fifteen and seventeen. And with this desire for human companionship, there comes also that deeper craving, the need of divine fellowship. With this fundamental experience in mind, the hymn which appears on another page has taken shape to be used as a background for this worship program.

WORSHIP PROGRAM

Friendship

"TO be linked with another life is to have one's strength multiplied; and if that other life be the eternal, there are no limits to the range of possibility open to man. Many a weak and wavering soul has been sustained, and made capable of righteousness, simply by the love and friendship of another. Ambition has been stimulated, ideals created, and strength given to follow the lead of those ideals. . . . When we have stated union with God, therefore, we have opened up an infinite reach of human life." Horace Blake Williams in *Fundamentals of Faith.*

Call to Worship

a. Quiet music. *Master, No Offering Costly and Sweet,* by Edwin P. Parker.

b. Unison Prayer (*Led by Senior Girl*)

Open wide the window of our spirits, O Lord, and fill us full of light; open wide the door of our hearts that we may receive and entertain thee with all our powers of adoration and love. Amen.

(*Christina G. Rossetti*)

Hymn *Master, No Offering Costly and Sweet* (*First stanza sung softly*)

Scripture Lesson Christ's declaration of friendship to his faithful disciples—John 15: 9-17.

(*Read by Superintendent*)

Hymn *I've Found a Friend, O Such a Friend,* by James G. Small (*First stanza, all standing*).

Presentation and Development of Central Theme through interpretation of the *Hymn of Friendship.*

The Ministry of Noble Lives

Our chief want in life is somebody who can make us do what we can. This is the service of a friend.

(*Emerson*)[2]

Leader: (Senior Boy)

And Christ said unto his disciples, "This is my commandment, that ye love one another. Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

Response: (Girls)

So long as we love, we serve,
So long as we are loved by others
I would almost say that we are indispensable
And no man is useless while he has a friend.

(*Robert Louis Stevenson*)

Leader: (Senior Boy)

Beyond all wealth, honor, or even health, is the attachment we form to noble souls, because to become one with the good, generous, and true, is to become in a measure, good, generous and true ourselves.

(*Dr. Arnold*)

Response: (Boys)

Even the thought of a true friend will often make us strong to resist temptation, and brave enough to apply ourselves with new zeal and energy to the tasks before us.

Hymn *A Hymn of Friendship,* by Florence A. Boyce.

(First Stanza)

God give us friends in whom we find
A challenge for life's noblest fight;
A power to stir both heart and mind,
A strength to hold us to the right.

[1]Copyright, 1923, by Florence A. Boyce.

[2]The quotation found with each caption may be given by the superintendent as an introductory thought of that particular phase of friendship.

The Growth of Friendship

Comradeship *Friendship* *Fellowship*

All:

A friend loveth at all times, and a brother is born for adversity. (*Prov.* 17:17).

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. (*Prov.* 18:24).

Leader: (Senior Boy)

The very first principle of friendship is that it is a mutual thing—and therefore it claims reciprocity, mutual confidence and faithfulness. (*Hugh Black*)

Response: (Boys)

It is only the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means. (*Charles Kingsley*)

Response: (Girls)

Blessed is the man who has the gift of making many friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself, and seeing and appreciating what is noble and loving in another man. (*Thomas Hughes*)

Leader: (Senior Boy)

The culture of friendship must pass into the consecration of friendship, if friendship is to reach its goal. . . . We are called to be our best to our friend, that he may be his best to us, bringing out what is highest and deepest in the nature of both. (*Hugh Black*)

All: (Standing)

Be comrades! Share your joys and tasks,
Be loyal! Trust, and stand the test.
Love and forgive! Let Friendship grow
To Fellowship—God's gift, the best. *F. A. B.*

Hymn: *A Hymn of Friendship* (Second Stanza)

God give us friends, with whom to share
Our joys, our aims, our cares, our strife.
May loyal ties, in fruitage, bear
The deeper fellowship of life.

The Life of Love—Service to Others

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.
Anonymous

Leader: (Senior Girl)

Paul wrote to his friends, "Bear ye one another's burdens, and so fulfill the law of Christ." (*Gal.* 6:2)
For even the Son of man came not to be ministered unto, but to minister. (*Mark* 10:45)

Response: (Girls)

Friendship is love boiled down and flavored with kind thoughts, kind words and deeds.

Response: (Boys)

Write your name with love, mercy, and kindness on the hearts of those about you, and you will never be forgotten.

Hymn: *A Hymn of Friendship* (Third Stanza)

God give us friends, for whom we hear
The Master's call to love and lift.
In service true, with hearts sincere,
May we spend "Love," God's holy gift.

Friendship—A Gift from God

All our worships, and friendships, and loves, come from God, and are but reflections of the divine tenderness. (*Hugh Black*)

Leader: (Senior Girl)

Friendship is the scarlet thread let down from heaven to bind human hearts together.

Response: (Girls)

A friend is one of life's best blessings. To be a friend is to be lifted a little way toward heaven each day.

Leader: (Senior Girl)

Blessed is he who is a friend, for he shall continually learn new lessons of Faith, Hope and Love.
And now abideth Faith, Hope, Love, these three, but the greatest of these is Love. (1 *Cor.* 13:13)

Unison Reading: (standing) followed by singing of *A Hymn of Friendship* (Fourth Stanza)

May Friendship prove a sacred trust,
A heavenly gift of priceless worth,
A link to bind our hearts to God
Through "Love Divine," reborn on earth.

Divine Fellowship with Christ

The man who lives with Jesus knows him to be a lover that cleaves closer than a brother, a friend that loveth at all times, and a brother born for adversity. (*Hugh Black*)

Leader: (Senior Boy)

Wouldst have a friend?
Wouldst know what friend is best?
Have God thy friend, he passeth all the rest.
(*James Whitcomb Riley*)

All:

Christ said unto his disciples, "Henceforth I call you not servants, but I have called you friends."

Unison Reading: (followed by singing of *A Hymn of Friendship* (Fifth Stanza)

In thee, O Christ, we find that Friend,
Who from our life, our best demands;
May love to thee, all loves transcend,
Thou Friend who cares, who understands. Amen.

Prayer by Superintendent followed by Unison Prayer.

O God, we have known and believed the love that thou hast for us. May we, by dwelling in love, dwell in thee, and thou in us. May we learn to love thee whom we have not seen, by loving our brethren whom we have seen. Teach us, O heavenly Father, the love wherewith thou hast loved us; fashion us, O blessed Lord, after thine own example of love; shed abroad, O thou Holy Spirit of Love, the love of God and man in our hearts. Amen. (*Henry Alford*)

Hymn *I've Found a Friend, O Such a Friend.* (Second and Third Stanzas; all standing.)

The Solo, *More Love to Thee,* by Lillian Taitt Sheldon, may be substituted for this hymn. If used, it should be sung by one of the senior girls. Or the hymn, *What a Friend we have in Jesus,* by Joseph Scriven, may be used if preferred.

Silent Prayer, followed by

Quiet Music: *Master, No Offering Costly and Sweet* (during which all remain seated with heads bowed.)

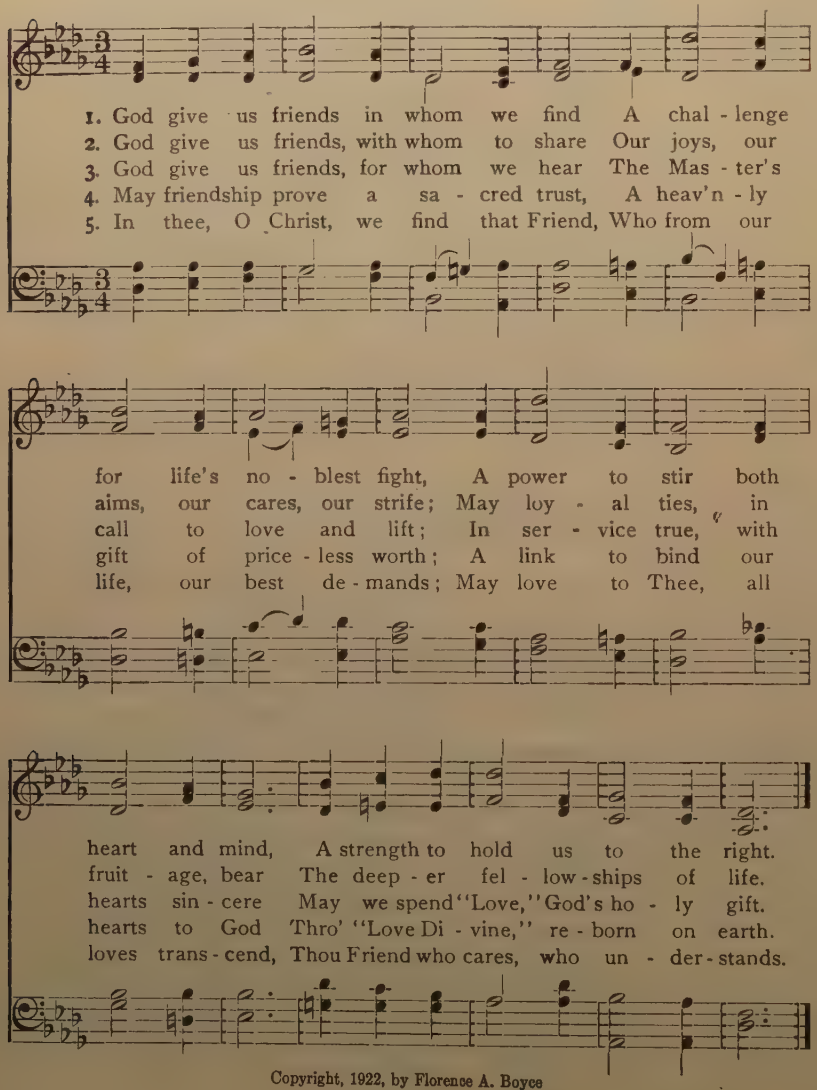
Illustrations for Interpretation of the Hymn of Friendship

First Stanza:

Using Lincoln's words, "All that I am or ever hope to be, I owe to my angel mother," focus the thought of the girls and boys upon those people who represent the type of friends to whom they look for inspiration—mother, father, older brother or sister, teacher, leader, pastor, noble characters in history. (If time permits it will mean more if the boys and girls are given an opportunity to suggest these themselves.)

A Hymn of Friendship

FLORENCE A. BOYCE "LYNN" BLISS M. WIANT


1. God give us friends in whom we find A chal - lenge
2. God give us friends, with whom to share Our joys, our
3. God give us friends, for whom we hear The Mas - ter's
4. May friendship prove a sa - cred trust, A heav'n - ly
5. In thee, O Christ, we find that Friend, Who from our
for life's no - blest fight, A power to stir both
aims, our cares, our strife; May loy - al ties, in
call to love and lift; In ser - vice true, with
gift of price - less worth; A link to bind our
life, our best de - mands; May love to Thee, all
heart and mind, A strength to hold us to the right.
fruit - age, bear The deep - er fel - low - ships of life.
hearts sin - cere May we spend "Love," God's ho - ly gift.
hearts to God Thro' "Love Di - vine," re - born on earth.
loves trans - cend, Thou Friend who cares, who un - der - stands.

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Second Stanza:

Examples of friendship with comradeship as basis.

General suggestions—chums at school, at camp, etc.

Concrete suggestion—Donald Hankey and his men, Alice Freeman Palmer and her girls. Thought questions: What is the difference between a new acquaintance and a friend? What must happen between two people before real friendship can develop?

Third Stanza:

Briefly, but forcibly picture Livingstone's last days—

a. The devotion of his faithful followers, Susi and Chumah.
b. Burial of Livingstone's heart under tree.
c. Accomplishment of that last journey by his five faithful followers "who faced hunger, thirst, and the gun of the enemy," in order to bear the body of their beloved leader to the coast (a distance of 1,300 miles).
d. The prodigality of Livingstone's love and service to others, the key to such devotion.

(Ask the boys and girls to carry this picture of Livingstone in their minds while the third stanza of the hymn is read.)

Fourth Stanza:

Stress *Loyalty* for boys.

Concrete illustration—Friendship between David and Jonathan.

Stress *Constancy* and *Sincerity* for girls.

Concrete illustration—Friendship between Ruth and Naomi.

Fifth Stanza:

a. Picture Christ as the "Friend who understands."
b. Secret of his power of fellowship with his disciples was his understanding insight into their lives.
c. Contrast temperaments of Peter and John, yet Christ understood and used them both.
d. That same understanding love is for us now as truly as for those disciples of long ago.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—*Sir Philip Sidney.*

If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man should keep his Friendship in constant repair.—*Johnson.*

Of no worldly good can the enjoyment be perfect, unless it is shared by a Friend.—*From the Latin.*

Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him a single day.

A friend is a person with whom I may be sincere. Before him I may think aloud.

The only way to have a friend is to be one.

—*Emerson.*

Tuning the Heart

By Ernest Bourner Allen

THERE is a haunting phrase in the old hymn we sometimes sing which gives the title to this article:

"Come, thou Fount of every blessing,
Tune my heart to sing thy grace."

Much time and money are spent nowadays in tuning the *heels*. It is a matter of pleasure, also of good form in polite society. More time and money are spent in tuning the *head*. Uncounted thousands of our young people are now in school and college. Our future leaders, and those who will follow them, are there. They are getting in tune with great intellectual processes, with all the progress of the past, with the facts of science, and with the needs of today. Christianity insists that we shall not forget the need of tuning the *heart*. This was the prayer of our song-singer a century and a half ago. It was in the thought of the man who collected proverbs, forty centuries or more ago, one of which said: "Keep thy heart above all that thou guardest, for out of it are the issues of life." It is in the teaching of Jesus that all things have their source in the heart. The older psychology divided the soul into three capacities—intellect, sensibilities, will. Today we say that the whole man acts in any one of these. They are not in separate compartments. The need today is to put the heart into life. The intellect and will operate fairly well. There is danger that youth and his teachers shall enthrone the mind and forget the heart.

"Face on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the din of the street,
As I rush with the thronging thousands in a loneliness complete.

"Shall I not know my brothers? Their toil is one with mine.
We offer the fruits of our labor on the same great city's shrine.
They are weary as I am weary; they are happy and sad with me;
And all of us laugh together when evening sets us free.

"Face on face in the city, and where shall our fortunes fall?
Face on face in the city—my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine."

—ANNA LOUISE STRONG

The heart must be tuned in the educational process. A recent writer says that "thoughtful men are now beginning to see that intellectual education is insufficient to meet the needs of the complex and divided world in which we live. They are beginning to see that education must reach the will and *the emotional attitudes,* that is to say, it must be of a moral and religious nature. We dare then to ask any and all educational institutions—"What are you going to do for the *hearts* of our youth? We know you have fine gymnasiums, remarkable coaches, big athletic fields, and that you look after the body well. You have great faculties, most of whom are Ph.D's or some other D's, and perhaps some fiddle dee D's! They are certainly able to look after the *heads* of our youth. What do you do for *the heart?* The schoolboy shows a picture of King Charles I on the way to the scaffold and tells the astonished hearers that the king is on the way to be block-headed! It sometimes happens in a school; but it is worse to be block-headed than to be beheaded. The little girl goes away to the "finishing school" and is soon finished. She loses her naturalness, is prepared for an artificial and abnormal life, is better able to dance than to do anything helpful, and has more skill in dressing than in serving. She is "finished"!

Our state universities are having an unprecedented growth. Some think we are making education a sort of "mass play," instead of an individual process. Classes of five hundred or more listen to a lecture from a great professor whom most of them never meet. Great buildings, extensive campuses, and costly stadiums are called "opportunity," sometimes even mistaken for education. The appeal to size may easily become dominant, but size cannot excuse soft-pedaling religion. Big institutions may easily be the most sectarian institutions in the whole educational system today. Those who thought otherwise, or who assume the small college was limited in opportunity, would do well to read the words of President W. O. Thompson, head of the Ohio State University. He declared that the state university is sectarian because there is so vast an area of human experience and knowledge which it refuses to investigate or even to recognize—the whole mighty range of phenomena connected with religion and the spiritual life of man. Very positively he affirms that the interests of education in America imperatively demand the continuation of high-grade Christian schools in order to uphold the spiritual progress of society, which is vital to the life of the state but which the state does nothing to cultivate.

The Outlook calls attention editorially to "the small college," and says it has a function too often forgotten or neglected, namely: "the development of character or personality in the individual student." In other words, the heart must be tuned in the educational process. Parents have a duty and youth the right to seek

(Continued on page 287)

Religion

The Questioner[1]

A Morality Play for Easter and Other Times

By
Lyman R. Bayard

With the permission of the author, slight changes have been made in the text of the Play as published by the Pageant publishers.

Religion

FOREWORD

THE author of *The Questioner* has been greatly assisted in its preparation by the writings of William Newton Clarke and Charles Fletcher Dole. The incident of the Workman is adapted from Bishop William A. Quayle, and the poem about the Prisoner from Helen Hunt Jackson; while the stanza beginning, "Our own and our own forever," is from Susan Coolidge; "For what is death?" is from Sir Edwin Arnold; and "Time worketh," from Horatius Bonar. The lines, "O think! to step ashore!" and the episodes of The Elder Brother, and the Leaf from The Tree of Life are from sources whose origin he does not know.

PROLOGUE

(*To be spoken by Faith.*)

Whenever man doth turn from sin away,
Then, in his heart, doth dawn an Easter Day,
Wherever man to Christ from sin is led,
There hath our Lord arisen from the dead.

Behold THE QUESTIONER by WISDOM'S train
Taught, that though dying we shall live again.
Hearing the words that straightway shall be said,
Learn ye, of Jesus' rising from the dead.

THE CHARACTERS

The Questioner	Religion
Death	Experience
Doubt	Sorrow
Gold	Faith
A Worker	Love
An Old Man	Joy
Wisdom	A Mother
Pleasure	A Daughter
Nature	Three Children
History	Margaret
Reason	Edward
	Miriam.

Overture to "The Questioner"

[1]Copyright, 1923, by Lyman R. Bayard.

THE PAGEANT

Place: The Courtyard of The Inn Called "LIFE."

Time: The Day of Enlightenment.

A table, with chairs, is ready for the entertainment of guests. A sign over the door at right, leading from the Inn to the courtyard, reads: "Ye Inn Called Life. Lodgings for Transients Only." The entrance at left bears no inscription, but is known as the Gate of the Great Secret.

(*Enter The Questioner, from right—as the performers face. He looks about a moment, and then speaks.*)

Questioner: It is morning, and the day is fair. The time of the singing of birds hath come, and all the world is glad. I, too, would be merry. So this is the courtyard of The Inn Called Life! I will summon my servant, Gold, and he shall do my bidding. (*Sits down at a table and raps sharply.*) Come hither, Gold!

(*Enter Gold, from right, dressed in shining yellow, and carrying a fat purse. He bows obsequiously.*)

Gold: Master, I am at your service.

Questioner: Go, call Pleasure, and bid her come to me. (*Exit Gold, right. The Questioner drums on the table with his fingers, and hums to himself a strain of The Pleasure Song. Enter, right, Pleasure and Gold. Pleasure is clad in gay colors, with much ornamentation. There are roses in her hair. She carries a lute which she plays when the Pleasure Song begins.*)

Questioner: Hail, Pleasure! I would have thee company with me today. Let us be merry!

Pleasure: It is well spoken, and glad am I to be with thee. What is thy name?

Questioner: I am called The Questioner.

Pleasure: What wilt thou? Wine and a feast?

Questioner: Provide them, Gold. (*Exit Gold, right, returning with food and wine, which he places on the table.*)

Questioner: A truce to care!

Pleasure: And a fig for prudence!

(*They seat themselves at the table, and Gold fills their glasses. They begin to sing, to the music of Pleasure's lute, the real accompaniment being played by a piano behind the scenes.*)

THE SONG

Swiftly the hours of the daylight are flying,
Oh! why should we spend them in sorrow and sighing?
For soon will the beams of the sunlight be dying
And fading away on a darkening sky!
Fill we our glasses with o'erflowing measure,
And fill we the moments with exquisite pleasure;
Oh! wealth is our portion, for mirth is our treasure,
And gaily we sing,
While our troubles take wing;
Then, eat!—drink!—for tomorrow we die!

(*During the latter part of the song, Doubt, a figure in dark green or black, wearing darkened spectacles, and moving as if near-sighted, enters from right, unobserved, and takes a seat at the table as if an invited guest. When The Questioner and Pleasure turn to seat themselves after the song, they are surprised by his presence.*)

Questioner: Who art thou, O dark-browed stranger? Who bade thee come?

Doubt (*with much assurance*): My name is Doubt. Where Gold and Pleasure are, I come unbidden, and bide my time. Let us be merry together.

(*Gold brings another glass, and the three sing again, though this time they do not rise. At the close of the song—"For tomorrow we die,"—Doubt bitterly rejoins—*

Doubt: Yea, as the beast dieth!

(*Enter Wisdom from left, through the Gate of the Great Secret. She is robed in white, and wears a chaplet of leaves on her brow, in the ancient classical manner.*)

Questioner: And who art thou?

Wisdom: My name is Wisdom.

Questioner: Whence comest thou, and why?

Wisdom: My Lord and thine hath sent me to thee. Thou wilt have need of me.

(*The Questioner removes his hat, and places it on a chair or on the end of the table.*)

Questioner: It is a day of unbidden guests.

Wisdom: The greatest of any man's days are those which bring to him guests from heaven, even though unbidden.

Questioner: Hast thou, then, come from heaven?

Wisdom: Yea. Behold, yonder the Gate of the Great Secret! Many messengers come through it on their errands to the children of men.

Doubt: No faith have I in what she calleth heaven. The Inn, here, is the only place I know.

Questioner: I would fain see what is beyond the gate.

Wisdom: No mortal entereth that gate save in the company of that one who is appointed to bring him thither.

Questioner: What is his name?

Wisdom: Death.

Pleasure: I like not that name. It maketh my blood to chill.

(*From a church near-by are heard the chimes, playing, "All Hail the Power of Jesus' Name." Those on the stage listen till the verse is completed.*)

Questioner: Why do the church bells ring?

Wisdom: It is Easter Day.

Questioner: And what meaneth Easter?

(*The choir at the church sings the following hymn, to the well-known tune, "Easter Hymn," with Hallelujah. Again the performers on stage remain silent during the music.*)

Choir: Christ the Lord is risen today, Hallelujah! (*first, fourth and fifth verses.*)

Wisdom: The Church rejoiceth because on Easter Day Jesus rose from the dead.

Doubt: Believe not that tale.

Questioner: But what if he did rise? What meaneth that to me?

Wisdom: I will teach thee what it meaneth to thee. For this cause am I sent, and many of God's messengers shall aid me in this instruction. Nature shall teach thee, and Reason shall teach thee; History shall teach thee, and Religion shall teach thee; Experience and Sorrow shall teach thee, and Faith also; yea, Death himself; and when thou hast learned thy lesson, Joy shall come and abide with thee!

Pleasure: She is my sister.

Wisdom: But far more fair, and far less fickle. (*Pleasure laughs gaily.*)

Pleasure: Let us not delay the feast. More wine, friends. (*To Wisdom*) Wilt thou join us? (*Gold brings another wine glass.*)

Wisdom: Nay. (*To Questioner*) Rather, come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.

Questioner: Where is the feast which thou hast spread?

Wisdom: In my house with the seven pillars, builded in the secret places of the soul.

(*Doubt and Pleasure laugh mockingly. They sing again; but The Questioner does not join them. At the word, "drink," Wisdom interrupts the song, thus—*

Wisdom: Eat—drink—that tomorrow ye may *live!*

Questioner: That song from the church was more beautiful than ours. (*To Wisdom*) I pray thee, begin thy lesson.

Wisdom: First, I will summon Nature.

(*Through the Gate of the Great Secret, Nature enters, in robes of soft green. Flowers and leaves garland her hair. In her hands she bears the symbols of which she speaks.*)

O Nature, behold The Questioner!

Nature: I bring thee, O Questioner, the simplest of the lessons thou shalt receive, for I teach in symbols and parables that even a little child understandeth. Behold the bulb, whose form is altered in the ground, and whose wrappings decay, yet out of whose inner being there springeth a new life, more glorious and more abundant.

Consider the egg, which perisheth as to its own substance, yet liveth again in a nobler existence.

Behold the chrysalis, from whose sleeping death the butterfly emergeth into radiant life.

Consider also the grain, which is cast into the furrow, and dieth as kernels of grain, yet liveth again in air and light as the fruitful plant.

Ponder upon the immortality of thy race, which perpetually is planted in the furrow of the grave, and yet perpetually is renewed in advancing human life.

Forever and forever, in man and beast, in the flowers of the field and the birds of the air, death is the seeming conqueror; yet forever death is being swallowed up in victory.

(*Enter History, in white robes, bearing a scroll, to which she refers occasionally as she speaks.*)

Questioner (*to Nature*): Thou speakest truly. Yet these are but parables.

Doubt: And what have these things to do with the rising of Jesus?

Wisdom: History, reveal what thou hast recorded. (*Pleasure fidgets uneasily.*)

History: Jesus rose from the dead.

Doubt: Hold! Jesus never lived. The story of Jesus is but a myth.

History: O Questioner, hast thou, peradventure, written to any one a letter, or signed a document?

Questioner: Yea, verily.

History: And didst thou write thereon the date?

Questioner: Most assuredly, I did.

History: From what event didst thou date it?

Questioner (*considers a moment, then answers slowly*): From the birth of Jesus.

History: Thinkest thou that the documents of the world are dated from the birth of a myth, or of an historical personage?

Questioner: Of a surety, from the birth of a person.

History (*to Doubt*): This thing thou sayest—that Jesus never lived—is spoken from time to time; yet none who diligently ponder my records deny that Jesus in very truth did live and die, and that his life and death were faithfully recorded by sincere men. This Jesus of the Gospels was so marvelous in his being, and in his thoughts of God and man, that it could not have entered into the mind of any to invent the story of such an one.

Wisdom: Verily, the simplicity and clearness of the records convince us of truth.

Questioner: Say on.

History: Moreover, when the Gospels were written, many were still living who had known Jesus; falsehood would have been useless. The Church, composed of those who were rich in the knowledge of Jesus, accepted these writings from their beginning. Matthew and John were of the very company of the apostles of our Lord; while Mark and Luke were companions of Paul.

Pleasure (*to the Questioner and Doubt*): Come, let us be going. Even now the sports are beginning in the amphitheater.

Questioner. Nay, let us remain here. (*Removes his cloak, and places it over the back of a chair.*) Tell me yet more, O History.

History: Verily, I testify that Jesus rose from the dead, and that his resurrection hath more evidence than any other deed in the records of ancient times. Faith in the resurrection of Jesus is the very foundation of the preaching of Paul, as is shown by his epistles.

Doubt: But how may we know that these epistles were written by Paul?

History: Hast thou ever carefully read them?

Doubt: Nay. But certain learned men—

History (*interrupting*): Whosoever with diligence readeth these writings knoweth most surely that Paul truly lived and that he wrote these letters out of the happenings which befell him in his life.

Questioner: But, tell me, History, how may we know of a surety that the Gospels were written by men who lived in the time of Jesus?

History: Of the many witnesses, I will name thee two. In the year 139 did Justin Martyr write concerning the evidence that Jesus was truly Son of God, and concerning the inspiration of the New Testament Scriptures. Lo, this is not fifty years after the latest of these books were written. And Origen, born in the year of our Lord 185, quoted from all the books of the New Testament; yea, more than five thousand times.

Doubt: Nevertheless, who could believe such a tale as the resurrection of Jesus?

History: Behold, I ask that ye consider two evidences which are ever before you. One is the Church of Christ. It is founded on the resurrection of Jesus, and it could not otherwise have come into being. The other witness is the observance of the Lord's Day by the Church. The early Church was Jewish; yet the keeping of the first day of the week, in memory of Christ's resurrection, straightway took the place of the Jewish Sabbath, hallowed by long ages. Only a mighty faith in a glorious truth could have wrought such a marvelous change.

Gold: O Questioner, the food and the wine waste: and they are indeed costly!

Pleasure (*begins to sing*):

Oh! wealth is our portion, for mirth is our treasure,
And gaily we sing,
While our troubles take wing,
Then eat—drink!—for—

Questioner (*interrupting Pleasure, rather sternly*): There will be time enough for such eating and drinking as are needful. (*To History*) But tell me, History, were not the friends of Jesus, by their very expectancy of his resurrection, deceived into believing that they beheld him?

History: Nay. His disciples believed him dead: so, also, did the women, and Joseph of Arimathæa, and Nicodemus, and Pilate, and the soldiers, and the Jews—all who had to do with his death and resurrection. So little did any expect his rising that when it came to pass, even they who saw him could scarcely believe.

Questioner: But might not the memory of the presence of Jesus have wrought itself into a vision which his friends believed they saw?

History: The apostles of Jesus could distinguish between vision and reality, if ever men could thus discern. Forget not that the greater part of them died for their faith in this reality. Would

five hundred see a vision at once, as the five hundred saw Jesus in Galilee? And dost thou remember the convincing of Thomas?

Doubt: He was once a friend of mine; but he left my society for company he considered more agreeable.

History: Jesus showed unto Thomas the prints of the nails in his hands, and of the spear in his side; and he invited Thomas to assure himself with his own hands of the reality of the Risen Body. (*Choir is heard singing at the church*):

History

Jesus rose from the dead;
My redeemer is he.
Through his power I am free;
He whose word is my protection,
Is my life and resurrection,
Jesus rose from the dead!

Jesus rose from the dead!
He his life will impart
Unto each contrite heart;
Whoso faith to Christ will give,
Though he die, yet shall he live,
Jesus rose from the dead!

Jesus rose from the dead!
He prepareth the place
Where I come, through his grace.
Oh what joy this knowledge giveth!
Jesus my Redeemer liveth!
Jesus rose from the dead!

Questioner: History hath spoken concerning the resurrection of Jesus. The Church saith that he was Son of God. Shall we who are but sons of men live, also, after our death?

Doubt (*scoffing*): If a man die, shall he live again?

Questioner: And Nature hath shown me some parables of our immortality—yet they are but parables. Not altogether do they satisfy mine understanding.

Wisdom (*speaking toward the Gate*): Come hither, Reason, and impart thy lesson. (*Enter, through the Gate, Reason, clad in the scholar's black cap and gown. Doubt hastens to greet her.*)

Doubt: I joy to meet thee. (*To the others*) Reason is my chiefest friend and dearest companion. She, only, can give us the true light!

Reason: O Doubt, the closeness of our friendship is ofttimes marred by thy refusal to hear the conclusion of a matter. Thou, truly, dost love my company—but never for long. If thou wouldst remain with me more continually there would befall thee so great a change that thy name would be called no longer, Doubt, but, The Believer. (*Seats herself, with profile toward the audience, and pointing to the ground just before her, says to Doubt and The Questioner*): Sit ye now at my feet, and hear what I would say unto you. (*The Questioner takes his place on the ground, looking up into the face of Reason, in the attitude of a learner. Doubt remains standing.*)

Doubt: I pray thee, O Reason, that thou permit me to stand. The attitude of humility is a weariness to the very joints and marrow of my being.

Reason (*As one accustomed to obedience, she continues to point to spot where Doubt was appointed to sit*): Jesus said, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. He said, moreover, If any man willeth to do God's will, he shall know of the teaching.

Doubt: I beseech thee that thou excuse me for this time, and I will stand here behind thee. I have made my promise to meet with Pride this afternoon at the turn of the road, and it may be that I shall have need to depart before thy lesson is finished. (*Takes his place behind her. Reason makes no reply to Doubt, but proceeds to instruct The Questioner.*)

Reason: O Questioner, man is created with a moral nature. This is what constituteth him a man. He feeleth the constraints of duty: he is swayed by ideals. Yet these very constraints and ideals belong to a sphere outside man's world of time and place, and suggest that in his real being he belongeth to a world eternal.

Questioner: Say on.

Reason: Moreover, the immortality of man hath been believed in from the beginning by men of all races, and of all degrees of knowledge. Consider this: thou canst not even imagine thyself utterly dead, without consciousness forever. Death cometh to all men. (*Enter Death, with pale face, through the Gate of the Great Secret. He is robed in black. At his entrance Pleasure flees from the scene in terror, leaving her lute lying on the table during the remainder of the play: Doubt shrinks back near the entrance at right: The Questioner leaps to his feet.*)

Questioner: Hast thou come for me?

Death (*in solemn tones, very distinct, yet spoken as through clenched teeth*): Not yet. I go to call another. (*Exit, right.*)

Reason (*points The Questioner to his seat again, and Doubt resumes his station*): Men have at all times felt their bodies inferior to their powers of thought. They see the death of the body, but none ever saw a soul perish. The preeminence of soul over body hath brought the conviction that the spirit continueth to live.

Wisdom: Thus Death himself became the greatest preacher of deathlessness.

Doubt (*to Wisdom*): But thou canst not prove that man is immortal.

Wisdom: Neither canst thou prove that he is mortal. There is no kind of evidence that the spirit perisheth.

Reason: Again, the spirit of man is marvelous in the strength and variety of its invisible powers when thou considerest the opportunity this short life affordeth. Man seemeth scarcely to have learned how to live when Death calleth him through the Gate of the Great Secret. His powers of spirit are too wonderful to be lightly thrown away. A mighty future seemeth to be needful for the completion of the activities and the lessons begun in this life.

Wisdom: Yea, and the things that are unequal and unjust are so manifold that there also seemeth needed a continuance of life for the making of crooked things straight, and of unjust things into justice. (*Gold yawns wearily.*)

Reason: Moreover, faith in immortality is in itself so wondrous a thing that its very presence in the world would be marvelous, even were the belief not true.

Questioner: Thy words are indeed mighty, O Reason.

Reason: We see clearest the true purpose of creation in its highest work—the men and women of whom the world seemeth not worthy. And that which setteth them apart from the material world is not that which dieth.

Questioner: Nay, verily.

Reason: Surely this must be a world created with a purpose. But if these most precious of all the works of God were to be given over to destruction, if these glorious beings must cease to live and act and develop, where could we perceive any worthy purpose in the creation?

Nature: Yea, why should the Creator of all things produce such marvels as an

Experience

Isaiah, or a John or a Paul, only to blow them off into nothingness, as children blow bubbles?

Wisdom: And all the glorious words, like "justice," "truth," "righteousness," and "heroism," which rally men to their noblest deeds, stand or fall with the words "hope" and "immortality." Deny one, and ye deny all, for all are of the things of the spirit. (*Doubt slips out at right unobserved by Reason.*) Live for a while, O Questioner, as if immortality is grandly and utterly true, and all thy life will be lifted far above its former level.

Reason: Imagine, now, a world from

which all hope of immortality hath been stricken away. Thou lookest as over a precipice into a great gulf of sorrow, sin and despair. Consider this, O Doubt (*Turning to look at Doubt, she finds him gone, but remarks*): It was ever his way. (*In the distance the voices of Doubt and Pleasure are heard singing*):

And gaily we sing,
While our troubles take wing;
Then eat!—drink!—for tomorrow we die!

Reason: Hear, also, the words of my sister Religion. (*Religion enters in white and purple vestments. In her hand is a Bible or a prayerbook. Reason and The Questioner rise.*)

Religion: O Questioner, man is made in the likeness of God. If God can exist as spirit, so, also, can man.

Again man hath power to know God and the things of his creation. This present fleeting life awakeneth eagerness to know things unseen. Long ago St. Augustine said, "We were made for thee, O Lord: and our hearts are restless until they rest in thee."

Questioner: Every man can bear witness that this is indeed true.

Religion: Would it not be monstrous if God had awakened all this desire in the heart of man, only to laugh in his face concerning his highest aspirations, and to blot him into nothingness?

Questioner: I would not do so with my child.

Religion: If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

On the altar steps that slope upward through the darkness of earth toward the temple of God, have stood many noble men who sought after him; but at the uttermost summit standeth Jesus Christ. In him dwelleth bodily all the glory of God. Lo! He passed through the Gate of the Great Secret with Death, and came back bringing life and immortality to light.

Reason: And because he came back as he promised, we know that he is able to do for men the other things that he promised—the things of redemption and everlasting life.

Religion: Moreover, he said unto his disciples that when he had ascended into heaven he would send upon them the Holy Spirit: and in due time the Spirit came, even as he had said. And behold! He imparted unto all men who will receive it a spiritual life which shall be like unto his own, so that whosoever believeth in Jesus shall share his life; and though he die, yet shall he live. "Need ye fear, then? Shall the Head Rise, and leave the members dead?"

(*Enter through the Gate, Experience. She is robed in garments of a soft yellow color, not at all bright. Her hair may be powdered to suggest the years her name implies.*)

Experience: I am Experience, and I also bring thee my instruction. Lo! the immortality which seemeth necessary to the nature of man and the character of a God of purpose and love, hath been brought to light and made sure by the resurrection of Him who was God in man. In this faith millions of believers have gone to their graves in peace: and the calling of some of them by Death thou shalt straightway behold.

(*Enter Death, from right, with an Old Man who totters feebly by his side. As they are about to enter the Gate of the Great Secret, the Old Man turns, saying triumphantly*):

Old Man: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. O Death, where is thy sting? O grave, where is thy victory?

Death: The sting of death is sin; and the strength of sin is the law.

Old Man: But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (*They go in at the Gate.*)

Religion: The more spiritual a man's life, the brighter burneth his faith in immortality; but all low or worldly living tendeth to quench the great hope.

Experience: O Questioner, the faith that he liveth eternally meaneth much to any man; for it addeth power to all his interests and endeavors, and maketh life worth living. I, Experience, teach thee that it is ever safe and wise to trust in whatsoever maketh life richer or more useful.

(*At right, A Worker enters and goes to a work-bench, where he begins using his tools. His face is turned toward the right, and he is oblivious to the presence of the others on the stage. As he works, he hums the first stanza of the song heard previously, "Jesus Rose from the Dead." At the close of the stanza, Death enters through the Gate, crosses the platform, goes quietly up to the man, and touches his shoulder.*)

Death: Quit work!

Worker (*turning, startled*): It is not night.

Death: Quit work.

Worker: It is only the seventh hour. I have but now begun for the afternoon.

Death: Quit work.

Worker: It is not sundown yet. May I not work until night?

Death: Quit work.

Worker (*looking at the grime on his hands*): Will I be back in the morning?

Death: Nay, not in the morning.

Worker: Tomorrow?

Death: Nay.

Worker: Where art thou taking me?

Death: To a land that is very far off from thy planning, yet is ever nigh. This is the way (*pointing toward the Gate*).

Worker: May I not go home first?

Death: Nay.

Worker: But I must go, only a minute—only once—to tell—

Death: Nay, thy time hath come.

Worker: What is thy name?

Death: I am called Death.

Worker (*a great light dawning in his face*): I fear thee not.

Death: I hear that gladly. But why dost thou not fear me?

Worker: Jesus rose from the dead. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (*They go toward the Gate.*)

Death: Thou goest to be among those who are most truly living, and who live forever. (*The Gate opens, and they pass within.*)

Wisdom: For what is death?

'Tis but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today."
So putteth by the spirit,
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

(*During this stanza, Death has entered again, passing out at right. He returns, supporting a woman who walks very slowly and feebly.*)

The Mother: I rejoice that thou hast come for me, O Death! I have waited for thee many a year. I have been so weary, and so sick, and so helpless. What new air is this I breathe, as I near the Gate?

Death: It is the wind of the Spirit, from the hills of God.

The Mother: Oh rapture! To pass from weakness to strength, from weariness to refreshment, from gloom to glory! I thank thee, Death. Lord Jesus, receive my spirit!

(*They pass in at the gate. Just as it closes, a girl comes running after them, crying, "O Mother, I cannot let thee go! I so much need thee!" But the Gate has closed. The daughter sinks to her knees, sobbing. Religion goes quickly to her, and kneeling beside her, comforts her, saying*):

Religion: If thou hadst watched a prisoner
many a year,
Standing behind a grated window-pane,
Fettered with heavy handcuff and with chain;
And, suddenly, some morning thou shouldst hear,
The man had in the night received the boon
Of freedom, and was safe, would this bring pain?
Thy mother's long imprisonment is done;
Eternity's great freedom hath begun.
Yet one who loved her nameth her as dead,
And, weeping, will not yet be comforted.

The Daughter (*rising*): I thank thee. It is well. (*She goes slowly out, right.*)

(*Enter, from right, gaily three Children, with flowers in their hands.*)

The Eldest Child, Margaret: Oh come, let us sit here and I will tell you about a little boy. (*The children sit down, at right front, in profile to the audience, the younger ones facing the story-teller.*) He lived in a beautiful garden; but there was one part of it where the shadows were dark, and there he was afraid to go, because some foolish person had made him afraid of dark places. But his older brother, Emanuel, heard that he was afraid; so one day the older brother went into the garden and played with the boy for a while. Then he took him to the edge of the place where the shadows were, and left him there, while the older brother went singing all through the dark place. And then he came back and took his little brother's hand, and they went through the dark place together. And the boy saw there was nothing to be afraid of, and the only reason there were any shadows at all was because the light was so bright from the other side.

The Boy, Edward: I like that story. Who told it to thee?

Margaret: My mother. She said that was just like Jesus did when he went into the shadows of the grave for a while, and came back, and told us not to be afraid any more, because he was going to prepare a place for us.

Questioner (*turning to Wisdom and her company, he speaks with fatherly pride*):

See ye the lad with the shining eyes? He is mine! He is the life of my home! (*As this speech begins, Death enters unobserved from the Gate, and approaches the group of children. The Questioner turns and sees him and starts to protect the children; but Death makes a sweeping and commanding gesture, and The Questioner is fixed to his place.*)

Questioner (*horrified*): I am powerless! I cannot move! O Death! Take not my child! (*Leans forward, struggling, but powerless.*) Come—help me, Gold!

(*Through all the speeches Gold has listened, restless and uncomprehending.*)

Gold: I can do nothing in the presence of Death. (*Goes out at right. The children look up, and seeing Death standing behind them, they rise.*)

Miriam: My name is Miriam.

Edward: And mine is Edward.

Death: Our Master hath sent me, Edward, to ask thee to come and dwell with him. (*The Questioner is in great anguish, but his struggles against invisible restraining powers avail nothing.*)

Edward: Who is "Our Master"?

Death: God.

Edward: Where doth he dwell?

Death: Where Jesus is.

Edward: In heaven?

Death: Yea.

Edward: Jesus said, Suffer the children to come unto me, did he not?

Death: Yea, Edward.

Edward: Then, let us go to him. (*Death takes the hand of Edward. The lad becomes faint, and drops.*)

garden, her face shining. Then she speaks softly to the angel):

Margaret: I will not ask for the leaf. (*The Gate gently closes, and she goes slowly back to the others.*) There is no place in all the world so beautiful as that. There is no friend so kind as the Angel of Death.

(*Death gently and lovingly lifts Edward in his arms, and with face all tenderness, bears him inside The Gate, which closes behind him. The spell is broken, and The Questioner, who has struggled against it when not transfixed with grief, now finds speech and freedom. He dashes to the Gate, and beating upon it, tries with all his strength to force it.*)

Questioner: Death, let me in! Death, let

Gold *Nature* *Doubt*

Edward (*looking up into the face of Death*): Why dost thou wear that mask?

Death (*removes his mask, and hides it away in the folds of his robe. His own face is revealed as one of youthful vigor. From this time onward he appears in this new aspect, and speaks, with great kindness, in his own natural voice*): How knowest thou it was but a mask?

Edward: Oh—(*As he cannot explain his intuitions, he answers by shrugging his shoulders: then, after a moment's pause, he says*): But why dost thou wear it? Thine own face is more beautiful, and is kind.

Death: I wear the mask because older people would not know me without it. They think I look like that!

Margaret: And why dost thou wear such dark garments?

Death: So that the people may know me. But the children see me as I really am. (*He throws back his robe—his inner garments are rich with gold and beautiful with glowing color. Henceforth he is seen thus, in his true character.*)

Margaret: What is thy name?

Death: It is Death. And thy name?

Margaret: My name is Margaret. I do not fear thee.

Death: It is only grown people who fear me. Children know better. (*To Miriam*) And what is thy name?

Margaret: Edward, art thou sick?

Edward: Yea, very sick.

Margaret: I have heard that any sickness can be cured by a leaf from the tree of life in the garden of God. (*To Death*) Is that the gate to the garden? (*Pointing to the Gate of the Great Secret*).

Death: Yea, my child.

Margaret: Would the angel that keepeth the gate give me the leaf?

Death: Thou mayest ask him.

(*The child runs to the Gate. It is opened a little before her. She stands outside as she speaks.*)

Margaret: May I have a leaf from the tree of life for Edward?

A Voice from Within: If I give it to thee, canst thou promise that Edward will never be cold, nor hungry, nor unhappy, nor ill-treated? Canst thou promise that he will never be overcome by temptation, nor stained by sin?

Margaret: N-nay, I cannot promise.

The Voice: I will let thee look into the garden where he is to come; and then, if thou still desirest it, I will myself ask the King for the leaf from the tree of life to heal little Edward.

(*The Gate is opened wide, and a flood of golden glory pours forth. Shielding her eyes the child gazes, marvelling, into the*

me in! He is my child! His mother went through that Gate one day, and she hath not come back. Let me in!

Death: (*From within*): Thou hast no power to enter now. Thy time hath not yet come. (*The Questioner sinks, broken-hearted, to his knees.*)

Margaret (*to Miriam*): The tree of life is in the garden, and Edward hath found it. Let us go now. (*The Children pass out, at right.*)

(*Enter Sorrow, through The Gate. Her garments are bluish-gray, but her flowing mantle is lined with a golden hue.*)

Sorrow: O Questioner, my name is Sorrow. I have come to be with thee and comfort thee; and through my presence shall thy life be greatly enriched. (*She kneels beside him.*)

Thine own are thine own forever: God taketh not back his gift;
They may pass beyond thy vision, but thy soul shall find them out,
When the waiting is all accomplished, and the midnight shadows lift,
And glory is given for grieving, and the surety of God for doubt.
My son, Jesus rose from the dead. This meaneth much to thee.
With him thy son liveth; with him thou, too, mayest live.

Questioner (*lifting up his head*): It meaneth everything to me. Help me, Wisdom. Come, Religion. (*He rises: Wisdom and Religion come to his side, and Nature, History, Reason and Experience group close by.*)

Sorrow: Call for Faith, and she will come to thee.

Questioner: Come, Holy Faith! (*Enter Faith, robed in soft, dull blue. She takes The Questioner by the hand.*) My heart hath utter need. Help me, that now, in true contrition, I, like a little child, receive that everlasting life which Jesus giveth. Henceforth, go thou with me and guide my way.

(*A moment of silence: then—A new vision dawns upon him.*)

Questioner: I would fain go now to my tasks in The Inn Called Life.

Sorrow: Thou wilt no longer need my ministry, for now thou hast my sister Joy in place of Sorrow; and I depart (*extending her hands over him in benediction*), leaving my blessing with thee. (*She goes in at the Gate. The Questioner gazes a moment after her. Love brings him his cloak and hat; then all pass out, right. Faith leading, The Questioner going next, followed at a little interval by the others. Just after they leave the stage, the light fails a little toward twilight. Then the voice of The Questioner is heard from within The Inn*):

when it groweth toward night. (*Hurries out at right. The chimes at the church begin to play a stanza of "Abide with Me."*)

Doubt (*as the bells cease*): Yea, the darkness deepeneth fast, and I have no light. None remaineth with me, and there is no one to lead me. (*Gropes his way out, right.*)

(*Enter Death, through the Gate. At center of stage, he pauses and calls*):

Death: I seek thee, Questioner.

Questioner (*from behind scenes, with glad voice*): I come. (*Enter, right, The Questioner, Wisdom, Nature, History, Religion, Reason, Experience, Faith, Love, and Joy.*)

Death: It is almost night. The King hath sent for thee. Thou hast done well, and

Pleasure *The Questioner* *Sorrow*

Because of one bright, shining face I may no longer see,
All childish forms must evermore seem holy unto me.
There are feet to guide from straying, and wounded hearts to bless,
There is joy to give for sorrow, and strength for feebleness,
And for love of those forever dear who dwell within the Gate,
I must go forth and labor, for the hour groweth late.

Faith: Behold, Love cometh! (*Enter Love, through the Gate. She is clad in garments of crimson tone, rich-hued, but not bright.*)

Love: I shall abide with thee forever, for Love never faileth.

Faith: And where Love dwelleth, there dwelleth, also, God!

(*Enter Joy, through the Gate. Her robe is of apricot hue, with touches of some harmoniously contrasting color, such as leaf-green. A few flowers are in her hair.*)

Joy: I, holy Joy, have come thy life to bless;
Where Sorrow calleth Faith, I bring my happiness;
None knoweth Joy who hath not tasted pain;
No bow of promise shineth but through clouds and rain.

Questioner:

Time worketh; let me work too;
Time undoeth; let me do;
Busy as Time, my work I ply,
Till I rest in the rest of eternity!

Sin worketh; let me work too;
Sin undoeth; let me do;
Busy as Sin, my work I ply,
Till I rest in the rest of eternity!

Death worketh; let me work too;
Death undoeth; let me do;
Busy as Death; my work I ply,
Till I rest in the rest of eternity!

(*The light dims further.*)

(*Enter, from right, Doubt and Pleasure. Only one or two wilted roses are left from the garland formerly worn by Pleasure, and her garments are disheveled.*)

Doubt: Hast thou lately seen our friend, The Questioner?

Pleasure: Not I.

Doubt: I have heard that he is utterly changed—that he goeth about seeking what works of mercy he may do to those in need; and that his servant Gold is almost exhausted in doing his bidding. I cannot comprehend it. (*Wistfully*) I have heard, also, that Joy dwelleth with him continually. (*The light still fades.*)

Pleasure: I must leave thee now. I fear

great shall be thy reward!

Religion: Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

Questioner: It is well. He hath become my life; he shall become my resurrection. For I know that my Redeemer liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh shall I see God.

Faith: The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Questioner (*to those on stage, while the darkness deepens*):

I thank you, friends, for all your help and cheer,
For all your comfort and your counsels clear!
It is the end. The tasks of life are o'er,
And deeds of love command my strength no more.
Banished is terror; gone are fear and dread—
Jesus, my Lord, hath risen from the dead!
With Joy and Faith and Love my heart doth cry,
"Because he liveth, I shall never die."

(*They face the audience and begin singing the hymn, "Jesus Rose from the Dead!" As the hymn begins, the Gate slowly opens, and the glory that pours forth illumines the singing group. The uplifted face of The Questioner is radiant with holy joy.*)
(*All except Death, sing*):

Jesus rose from the dead!
My Redeemer is he!
Through his power I am free!
He whose word is my protection,
Is my life and resurrection,
Jesus rose from the dead!

Jesus rose from the dead!
He his life will impart
Unto each contrite heart:
Whoso faith to Christ will give,
Though he die, yet shall he live,
Jesus rose from the dead!

Jesus rose from the dead!
He prepareth the place
Where I come through his grace!
Oh what joy this knowledge giveth!
Jesus my Redeemer liveth!
Jesus rose from the dead!

(*At the beginning of the last stanza, Death slowly leads The Questioner in through the Gate, the others following. After the song has ended triumphantly, the Gate slowly closes.*)

(*The Benediction.*)

SUGGESTIONS FOR PRODUCING "THE QUESTIONER"

There should be one Director of the Play in whose hands should be the responsibility for the production. He should have assistants and advisers, but final responsibility should be his. The work will be made much easier for him if he will form very clear mental pictures of the ideal appearance and presentation of each portion of the play. At the very first, he should assemble all his performers and with them read over the whole play, emphasizing especially the changes of thought and feeling which take place as the action develops. Rehearse by themselves individuals who need it, and thus save the time of the whole group of performers. The children should not rehearse with the adults until the last two or three times, so that their rehearsals can be mostly in the daytime.

The Director should keep before the minds of the participants that it is their work while before the public to let the audience *see them think*. He should remind them, also, of the maxim current among actors that it is the person with a small part who usually gets a performance into trouble.

The one essential for a successful presentation of *The Questioner* is a simple, natural, reverent attitude on the part of all the participants. The performance should have movement, and action and speeches should be given with life and great interest, but should never be in the least hurried. Present the play in a large way: beware of little, cramped gestures or movements.

See that the speeches are made with sufficient volume to be heard by the people on the back row of seats. Any words spoken or sung from behind the scenes must be given with especial distinctness. Be *sure* that the hymn finale is thoroughly memorized.

Much will depend on the acting done by the characters depicting The Questioner, and Death. There must be no hint of the grotesque in either the make-up or action of Death. He should move surely, as one who is about very great business, and can neither be hurried nor hindered. The transition from the careless, worldly character exhibited by The Questioner at the beginning of the play to the earnest and spiritually minded man depicted at its end, can be made very effective and beautiful.

Wisdom, History, and Experience—especially the last named—should be mature women. Religion and Sorrow should have speaking voices of rich and comforting quality, for the speeches addressed to The Questioner and The Daughter in their times of bereavement.

It will be well to have two or three substitutes ready to take part if vacancies occur at the last moment.

When any character on the stage is speaking, the others should turn their attention to him. All except Pleasure and Gold will listen intently to the conversations. There should be natural changes of position at sufficiently frequent intervals to secure lifelikeness and variety. Care in grouping the performers who are not speaking will make the stage picture much more beautiful, interesting, and well-balanced. Each performer should think of himself as passing through a great life-experience. He should not seem to see or recognize the audience or any person in it.

The scene being The Courtyard of the Inn Called Life, the play may be given with scenic accessories as simple or as elaborate as may be desired. A background of plain screens or curtains will suffice if nothing more realistic can be obtained. There should be an entrance at the right wing of the stage and another at the left. All directions in the play are given from the standpoint of the performers—not of the audience. The sign of the Inn hangs over the door at right, reading thus: "Ye Inn Called Life! Lodgings for Transients Only." This can be dispensed with, however, if necessary.

In the Courtyard there should be a table with three or more chairs, standing at right rear, for the accommodation of guests. At left rear, there should be another seat, which Reason will occupy.

The entrance at left (as the performers face the audience), the Gate of the Great Secret, should be a portal of solid and important character, but not wide. Gray building paper may be cut into the shape desired for the Gateway, and mortar marks and tintings of kalsomine will give the appearance of masonry. If desired, this kind of "stonework" can be easily prepared to represent the back and side walls of the Courtyard.

There may be a low seat near the entrance at right for the eldest of the three children, the others sitting on the floor: or, all three may be seated on the floor.

A stereopticon or other strong light should be employed within the Gateway to produce the outpouring flood of radiance needed. Beautiful lighting effects may be obtained by using with this light the colored sheets of gelatine used for the stage illumination. If another stereopticon can be stationed at the rear of the auditorium, it can throw a blue light on the stage to suggest the darkening of the night near the end of the play.

The music will need a competent accompanist who will give adequate and definite support to the singers. No preludes should be played to any of the music printed. The organist should in each case give one firm, certain chord, so that the singers may feel absolutely sure as to how they are to begin. This chord should be released for an instant as a sign for the voices to sing. Where there is no pipe-organ, the highest or lowest staff should be played by an assisting pianist, in such scores as are written with a compass greater than two hands can perform. A piano and a reed-organ make an excellent combination. A piano will be necessary for the chime effects. The hymns sung from the church (behind the scenes) should be given by a large enough chorus to produce an adequate effect.

All costumes should meet the approval of the Director of the Play. Most of the costumes needed in this play are of the classical character and should, therefore, be made of materials which drape well. Local conditions will determine what materials should be used for effective, yet inexpensive results. The illustrations of the principal personages in the play suggest certain types.

If the entire costume of The Questioner, with the exception of his hat, can be of a dark dull red, the effect should be excellent. The black robe of Death should be so arranged with fastenings that when it is thrown back in the scene with the Children, it can remain in that position during the remainder of the performance. A tall man, not too heavy, will best picture the traditional aspect of Death.

If desired, name-ribbons, bearing the names of the symbolic characters represented, may be worn as girdles or across the breast for unquestioned identification in the minds of the audience; though the speeches as printed are intended to indicate with clearness the name of each personage. This name-ribbon was sometimes worn in the old Morality Plays; and sometimes the letters were affixed to the breast by the applique method, without the name-ribbon. Care on the part of the performers to indicate clearly the name of each newcomer on the stage ought, however, to render the printed names unnecessary.

(Limitations of space prevent the publication in THE CHURCH SCHOOL of the music which is a vital part of "The Questioner." The work may be obtained in pamphlet form, with music complete, including the piano score for the very realistic chime effects, at 45 cents per copy for fifteen or more copies; or, in smaller quantities, at 50 cents per copy, by addressing Pageant Publishers, 1206 South Hill Street, Los Angeles, California.)

A dead Christ might have been a Teacher and a Wonder-Worker, and remembered as such. But only a risen and living Christ could be the Saviour, the Life, and the Life-Giver, and as such preached to all men. . . . This is the foundation of the Church, the inscription on the banner of her armies, the strength and comfort of every Christian heart, and the hope of humanity:

"The Lord is risen indeed."

EDERSHEIM
in *Jesus the Messiah*

Ideals from Great Pictures

By Mabel E. Swift

HOW easily we remember what is seen! How quickly the spoken word may be forgotten! This is true with old and young. When we use pictures in teaching children, we are not only making use of this fact, but are appealing to their sense of sight by which their minds are grasping so much of their world. No teacher can deny the value of illustrations and objects in our work with the little folks.

But what of the continued use of pictures through the intermediate and senior grades? The same pictures would not be used in the same way, for the adolescent boy or girl would quickly turn from childish methods. Six-year-old Mary would love Hofmann's *Good Shepherd* because of the little lamb and the tenderness with which the Shepherd holds it close. What would this same painting bring to Sister Ruth, age sixteen? An entirely different message, for she would find something for herself in the Good Shepherd, or for the person whom she is longing to help, or for whom she is feeling sorry. Just because our boys and girls are growing up, let us not drop pictures in our teaching. Pictures may be the especial delight of childhood; art has an ever-deepening appeal the more we become acquainted with it.

Splendid use may be made of the reproductions of paintings in the class hour of the church school in the Intermediate and Senior Departments. The study of the life of Christ is made most vivid by the interpretations given by great artists of that matchless character. The best paintings should be emphasized, and wise choices given to the pupils, for many pictures might easily do harm by their wrong interpretations or suggestions. A class of intermediate girls greatly enjoyed making their own illustrated life of Christ. The prints were secured from the Perry Company at the small price of two cents each. With each lesson was given a picture, under which the girls wrote the Gospel reference and one or more descriptive verses from the Scripture.

Artist, Holman Hunt
Light of the World

Old Testament lessons may be made more interesting with the aid of scenes from the Holy Land and pictures showing Jewish customs. These are also very helpful in understanding the background of Christ's life. The use of pictures in the class hour is varied and can be adapted readily for all ages.

One summer a club of intermediate girls met every other week just to get acquainted with some of the great masterpieces of painting. Many subjects were taken up, and for the religious pictures much use was made of Bailey's *Gospel in Art*. The time of the first meeting was spent in learning how to study pictures. The composition of various pictures was examined and examples given to show the unnoticed methods used by artists to produce the desired effect. This served as a background for gaining deeper lessons later. Choice of pictures for further work and the ordering of sets for each member were done at this introductory gathering. This particular group wished to become better acquainted with some familiar pictures, and to study some of the masterpieces of the life of Christ. Some of these were Millet's *Angelus*, Watt's *Sir Galahad*, Bonheur's *The Horsefair* and a few of

(Continued on page 288)

Artist, Leonardo da Vinci
The Last Supper

Denominational News for March

Methodist Episcopal Church, South

THE General Sunday School Board has been seeking during the months of January and February to promote an intensive evangelistic campaign in the Sunday schools. A suggestive program of work was outlined and a number of leaflets were prepared for the help of officers and teachers. The Board is also emphasizing the importance of providing for the definite instruction of children who have made their confession of Christ and offered themselves for church membership. It is suggested that the month of March be devoted to this work and that the pupils, as far as practicable, be received on Easter Sunday.

Dr. Ed. F. Cook, who for a number of years has been one of the most enthusiastic and efficient missionary leaders of the Methodist Episcopal Church, South, has been elected by the General Sunday School Board as Home Mission Secretary. Doctor Cook entered upon the duties of his new office December first, and it is expected that the work will develop rapidly under his able leadership.

The Department of Sunday School Supplies of the Methodist Episcopal Church, South, is offering to congregations and Sunday schools the following attractive Easter programs: *The Living Christ, Glorious Day, Easter Praise, Joy Cometh in the Morning, Jesus the Light and Life of Man,* and *The King of Glory.*

The fact that new church and Sunday-school building enterprises involving an expenditure of more than $6,500,000 were inaugurated during the year 1921, and that this record will probably be repeated during the year 1922, has brought the question of church architecture prominently before the Methodist Episcopal Church, South. One of the results of this awakening is seen in certain important legislation passed by the General Conference in May, 1922.

The new legislation provides for a Joint Commission on Church and Sunday School Architecture, this Commission to be named by the General Sunday School Board and the Board of Church Extension. Already this group is functioning and its services are very much in demand. For four years there has been an architectural secretary of the Board of Church Extension and considerable progress has been made, but the new Commission is expected to increase the scope of the work and to give a fresh study to the field. Rev. J. A. Baylor, Architectural Secretary, is chairman of the Board of Church Extension Section and Mr. M. W. Brabham is chairman of the General Sunday School Board section; while Mr. J. H. Wilson, of Alabama, is the Chairman of the Joint Commission.

One of the first tasks undertaken by the Joint Commission was the formulation of building standards which would harmonize with the educational standards or "Programs of Work," as they are now designated, as set up by the General Sunday School Board. A sub-committee consisting of the two sectional chairmen now is working on this.

One interesting and important feature of the work of this Commission is the attention being given to the needs of the small congregation. There are two extremes in building at present, the small congregation is trying to improve its equipment, and the large congregation to remodel a classroom type of building into a thoroughly departmentalized structure. Naturally there are many other enterprises which fall between these two extremes.

If the Commission can aid in saving some communities from building according to the existing ideals, it will have rendered a good service. If it can direct the thinking of those now building or of those who should build, there is no way of estimating the value of the service it may render.

The General Sunday School Board has been giving great emphasis during the past year to the question of suitable standards for the local school. About a year ago it was determined that there should be three standards, each based upon the type of building in which the school does its work. These standards were given the name "Program of Work, a Standard of Efficiency for the Sunday School." The three types were designated as follows: "Program of Work C, for the One Room School"; "Program of Work B, for the Class Room Type of School" and "Program of Work A, for the Department Type of School."

Each of these Programs of Work has been very carefully studied and now after about seven months of actual promotion, approximately one thousand of the wall charts have been placed in local schools. There has been no effort to broadcast these charts, but on the other hand special emphasis has been laid upon a careful placing of them and an even more careful checking of them. A series of handsomely lithographed seals is being used and these are issued only on the receipt of officially approved reports made out by officially approved persons charged with doing this kind of work. As an illustration of this, it may be stated that no person is approved to make this report for a local school until he has taken credit on the unit in the Standard Training Course entitled "Sunday School Organization and Administration." These Programs of Work are being received seriously by the schools and, where they are accepted by the local workers, are serving as a basis of procedure for the next four years. Seals of recognition are given for one year at a time and are therefore self-cancelling at the end of that period. When a school has sixty per cent of the Program of Work in operation it is known as a "Progressive School"; when eighty per cent is in operation the seal awarded bears the word "Advanced"; when all of the plan is in operation, the gold seal awarded bears the word "Standard." In each case the seal is of the type being used, such as C, B, or A. In addition to these Programs for the entire school, each department has a series of standards for the classes and department groups.

Methodist Episcopal Church

ALMOST encouraging sign of the times is that the church is taking a renewed interest in developing the religious spirit in the home. The people are eager to include religious observances in the home program if some one helps them out of the embarrassment of beginning the custom of family worship after long neglect.

The Board of Sunday Schools offers some very definite suggestions which many churches are using with profit. The little booklet, *Family Religion*, a sample of which will be sent upon request, clearly outlines the task and methods of promotion. This represents one of the most compelling needs of the church, and every school should undertake at once to extend its ministry to the family circle and to develop a more spiritual type of home life.

A recent survey of fifteen hundred Sunday schools discloses the great need of Adult Department organization. Approximately one-third of the total enrollment of our Sunday schools are adults. A strong department organization is essential if this important group is to fulfill its obligation to the church and community.

The incoherency of the adult organization makes it extremely difficult to hitch the latent energy of the men and women to definite service activities. Many Bible classes are well organized but as a rule even this does not obtain. Seventy-one per cent of all schools reporting state that neither department nor classes have a systematic program of service activity.

There is a distinct need for emphasis by superintendents upon department organization. Unless the executive officers of the school lead out in the matter of effect-

ing an organization, it is not likely to be accomplished.

Many superintendents are greatly concerned over the fact that the classes of junior boys and girls who come up from the Junior Department on Promotion Day soon show signs of restlessness and indifference. Sometimes by the end of the year the classes have fallen off so that two classes of boys are united in one. What is to be done?

One answer is found in the organized department. By this method the young people themselves are offered a plan in which they have a large part. They choose their own officers, plan their own programs. They discover and work out their own social service, recreational and other activities. It is a way to develop interest through participation. The best way to transform an indifferent person into a booster is to give him something to do. That is one sure way to hold young folks to the Sunday school and church.

For the year 1923 the emphasis in our Young People's work is to be put upon getting Intermediate (12-14 years), Senior (15-17 years) and Young People's (18-24 years) Departments organized and operating in every Methodist Episcopal Church, large and small. This is not a project for the large church alone nor for the small church only. Departments are being successfully operated in churches of every description, from the one room building to the one with provision for every need. Do you have these departments in your school? If not, call for the help of the Board of Sunday Schools' field representative for your Conference. If there is no such man, write to the Young People's Department of the Board of Sunday Schools, 58 East Washington Street, Chicago, Ill., for literature and help.

The second year of the forward movement in religious education in the New Jersey Conference will be inaugurated with an extensive campaign of institutes in April. A District Institute will be held in each of the four Conference districts. Plans for these two-day sessions are now being made. Instruction will be devoted to the phases of work as represented by the Elementary, Teacher Training, and Young People's Departments of the Board of Sunday Schools. Follow-up plans contemplate entering every sub-district of the Conference with one day institutes.

Four booklets of a new series have been prepared by the Elementary Department of the Board of Sunday Schools and are now ready for distribution. They are called:

A Program for the Cradle Roll.
A Program for Beginners.
A Program for the Primary Department.
A Program for Juniors in the Sunday School.

These will be sent free upon request to any superintendent for distribution among the departmental workers by addressing the Board of Sunday Schools.

Congregational Church

ONE type of organization for churchmen, which has been continually emphasized by the Department of Men's Work of the Congregational Churches, is the interchurch league of organized Bible classes and men's clubs.

To meet the challenge of modern life, the fractional elements of the religious forces must be "allied for common tasks." This call for a united Protestantism has resulted in the organization of city federations of churches, city missionary societies, local unions of young people's work, and a united men's work. The men's work has taken the form of federations of men's Bible classes and church clubs. These federations relate the men of the church to those responsibilities of the entire community which are outside the neighborhood of the local church.

A federation of this kind was organized in Washington, D. C., in the summer of 1922 and has advanced with unusual success. It is called "The Men's Organized Bible Class Work of the District of Columbia," and combines all the organized men's Bible classes into a united league of Protestant men. A Central Committee, composed of two members from each class and representatives of the District of Columbia Sunday School Association and the Y. M. C. A., carries on the business of the federation. This Committee has an office in the local Y. M. C. A. building.

We mention briefly some of the cooperative work which is outlined in their program for the winter of 1922-23:

Cooperative Membership Drive. An eight week membership drive. The first four weeks to be devoted to an endeavor to secure as members of the various men's classes all of the men of the respective churches and organizations; the last four weeks to be used in securing members from the community at-large.

Law Enforcement. The observance of "Law Enforcement Sunday" at which time each class should consider this city-wide problem and inaugurate a campaign of protest against certain lawless elements now at work in the city.

Christian Citizenship. This subject to be emphasized more often in the regular Sunday sessions of the classes. Special Sunday afternoon mass meetings for five successive Sundays to be given over to Christian Citizenship.

Evangelism. One Sunday immediately before Easter to be designated as the day on which a special effort will be made to bring all Bible class members into church membership. Gospel teams to be organized among the men.

Interclass Visitation. A schedule of interclass visitation arranged whereby the larger classes become the hosts of certain smaller classes. At least two occasions within the year be held to increase the fraternal relationship between all Bible class men in any given community. Occasional exchange of teachers.

Extension of organized Bible classes to churches now without classes.

Men's Class Directory. Publication of a Men's Class Directory showing the names, addresses, and professions of each member.

Training Leaders. The preparation of a course of instruction looking to the development of Christian leaders for young men and boys; this course to include instruction in physical work, class management, teaching, and Bible study.

"Get-together" Meetings. There are to be two "get-together" meetings of the teachers, officers, and members of the men's organized classes during the season.

For Prohibition and Its Enforcement. Under the auspices of the Bible Class League a testimonial meeting in recognition of the unusual service rendered by Hon. Andrew J. Volstead was held recently. This meeting was held in one of the downtown churches and served as a forceful protest against the non-observance of the prohibition laws. It is a good example of the power which comes with a united men's work.

Church of the Brethren

WE are holding a number of conferences with key workers in different parts of the country with a view to previewing our tasks and planning definite goals and means in religious education. One such conference will be held on the western coast, one between the Rocky Mountains and the Mississippi, two east of the Mississippi, one in Pennsylvania and one in Virginia. Field directors, boards of religious education, pastors, and leaders will convene in these conferences. The program will be that of religious education in the local church. Efforts will be made to show how to build such programs and to do work in a cooperative way.

Another step that is bringing great results for us is that of intensive institutes carried to local churches by teams of persons who are specialists in their departments—missionaries, directors of religious education, teachers, etc. Such a team recently visited eleven churches in as many days, held sixty-six sessions with a total of over two thousand different people of whom forty were ministers, one hundred and sixty were teachers and thirty-six were superintendents. We are trying to reach and assist our local churches and church schools to which, in this manner, new life and inspiration have come.

Superintendent's Guide
to the
International Sunday School Lessons for March

The following pages 268–270 present in outline, for the ready use of superintendents, the International Sunday School Lessons for March, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 22 MARCH 4	SECOND WEEK LESSON 23 MARCH 11	THIRD WEEK LESSON 24 MARCH 18	FOURTH WEEK LESSON 25 MARCH 25	Departmental Groups Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part II D. Beginners' Quarterly Year I—Part II	THEME: **The Loving Care of Jesus** TITLE: Stories 20 and 21 Retold.	THEME: **The Loving Care of Jesus** Jesus Loving Little Children. MATERIAL: Mark 10: 13–16.	THEME: **The Loving Care of Jesus** Children's Love for Jesus. Matt. 21: 6–11, 14–16.	THEME: **The Loving Care of Jesus** Stories 23 and 24 Retold.	B E G I	B E G I
5	BEGINNERS	The Little Child and the Heavenly Father Part VI D. Beginners' Quarterly. Year II—Part II	LESSON 74 THEME: **Jesus, the Helper and Saviour** TITLE: Jesus Helping a Blind Man. MATERIAL: John 9: 1, 6–11. D. TITLE: Stories Retold.	LESSON 75 THEME: **Jesus, the Helper and Saviour** Jesus Loving Little Children. Mark 10: 13, 14, 16. D. Jesus Helping a Blind Man. MATERIAL: John 9: 1, 6–11.	LESSON 76 THEME: **Jesus, the Helper and Saviour** Stories 74 and 75 Retold. D. Jesus Loving Little Children. Mark 10: 13, 14, 16.	LESSON 77 THEME: **Jesus Teaching to Pray** Jesus Teaching How to Pray. Mark 1: 35; Luke 6: 12, 13; Mark 6: 41; John 6: 11; Luke 11: 1–4; Matt. 6: 5–15; 7: 7, 8. D. THEME: **Jesus, the Helper and Saviour** Stories 74 and 75 Retold.	N N E R S	N N E R S
6	I	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year I—Part I	LESSON 22 THEME: **God's Care of Life in Nature** TITLE: Fur Coats and Storm Coats. MATERIAL: Dan. 2: 21a; Eccl. 3: 1; Job 12: 7–10; 28: 10b. D. THEME: **God Rescuing from Sin** TITLE: The Story of the Garden of Eden. MATERIAL: Gen. 2; 8, 9, 15–17, 19, 20; chap. 3 (selected verses).	LESSON 23 THEME: **God's Care of Life in Nature** Winter Shelters. Job 38: 22; Psa. 147: 16, 17; Job 37: 6, 8; Luke 9: 58a; Psa. 36: 6c. D. The Story of the Sheep That Was Lost. Luke 15: 3–5; Matt. 18: 12–14.	LESSON 24 THEME: **God's Care of Life in Nature** Queer Cradles. Gen. 1: 20, 30; Psa. 104: 16–18; Luke 9: 58; Job 27: 18a; Eccl. 3: 1; Psa. 29: 9c. D. The Joy of the Shepherd. Luke 15: 3–6; Matt. 18: 12–14.	LESSON 25 THEME: **God, the Giver of Life on Earth and in Heaven** The Awakening of Hidden Life. Job 37: 6, 9, 10; Psa. 147: 15–18; Song of Solomon 2: 11–13.	P R I	P R I
7	II	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year II—Part II	THEME: **Jesus Loving and Receiving Love** TITLE: A Gift for Jesus. MATERIAL: John 12: 1–8; Mark 14: 3–9.	THEME: **Jesus Loving and Receiving Love** The Children's Praise Song. Matt. 21: 1–17.	THEME: **The Loving Care of Jesus** Jesus Feeding Many Hungry People. John 6: 1–14; Matt. 14: 13–22; Mark 6: 30–44; Luke 9: 10–17.	THEME: **The Loving Care of Jesus** Jesus Stilling the Storm. Matt. 8: 18, 23–27; Mark 4: 35–41; Luke 8: 22–25.	M A R Y	M A R Y
8	III	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year III—Part II	THEME: **Jesus Revealing the Father's Love** TITLE: Jesus in the Home of Zacchæus. MATERIAL: Luke 19: 1–10; Matt. 1: 21. D. TITLE: Jesus Visiting in a Home.	THEME: **Jesus Revealing the Father's Love** The Story of the Good Samaritan. Luke 10: 25–37.	THEME: **Jesus Revealing the Father's Love** Jesus Teaching a New Commandment. John 13: 1–17, 34, 35; Matt. 20: 28.	THEME: **Jesus Revealing the Father's Love** Jesus and His Friends in the Upper Room. Luke 22: 7–13; Matt. 26: 17–20, 26–30; John 13: 33–35; 14: 1–15.		
9	IV	Stories from the Olden Time Part II D. Junior Pupil's Book Year I—Part II	THEME: **Stories of Joseph** TITLE: Joseph and the Butler and Baker. MATERIAL: Gen. 39: 1 to 40. 23.	THEME: **Stories of Joseph** From Prison to Palace. Gen. 41: 1–57.	THEME: **Stories of Joseph** Joseph's Brothers Visit Egypt. Gen. 42: 1 to 45: 8.	THEME: **Stories of Joseph** The Family of Israel Move into Egypt. Gen. 45: 9 to 50: 26; Rev. 3: 21; John 14: 2.	J U N I O R	J U N I O R
10	V	Hero Stories Part II D. Junior Pupil's Book Year II—Part II	THEME: **Stories of the Hero of Heroes** TITLE: The Raising of Lazarus. MATERIAL: Luke 10: 38–42; John 11: 1–57. D. THEME: **Stories from the Life of the Lord Jesus** TITLE: The Majesty of Jesus. MATERIAL: Luke 9: 18, 43.	THEME: **Stories of the Hero of Heroes** Jesus and Zacchæus. Luke 19: 1–10. D. THEME: **Stories from the Life of the Lord Jesus** The Raising of Lazarus. Luke 10: 38–42; John 11: 1–57.	THEME: **Stories of the Hero of Heroes** The Triumphal Entry. Luke 19: 29–44. D. THEME: **Stories from the Life of the Lord Jesus**	THEME: **Stories of the Hero of Heroes** The Death and Resurrection of Jesus. Luke 22: 47–53, 66–71; 23: 13–25, 33–56; 24: 1–49. D. THEME: **Stories from the Life of the Lord Jesus**		

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 22 MARCH 4	SECOND WEEK LESSON 23 MARCH 11	THIRD WEEK LESSON 24 MARCH 18	FOURTH WEEK LESSON 25 MARCH 25	Departmental Groups Plan 1	Plan 2
11	VI	Kingdom Stories Part II D. Junior Pupil's Book Year III. Part II	THEME: Stories of the Kingdoms of Israel and Judah TITLE: Elijah at Horeb. MATERIAL: 1 Kings 19: 1–21. D. THEME: The Divided Kingdom	THEME: Stories of the Kingdoms of Israel and Judah One Prophet Against Four Hundred. 1 Kings 22: 1–18, 24–37. D. THEME: The Divided Kingdom	THEME: Stories of the Kingdoms of Israel and Judah REVIEW. D THEME: The Divided Kingdom	THEME: Stories of the Kingdoms of Israel and Judah Elisha Begins His Work. 1 Kings 19: 19–21; 2 Kings 2:1–22. D. THEME: The Divided Kingdom	JUNIOR	JUNIOR
12	VII	Gospel Stories Part II D. Junior-Intermediate Pupil's Book Part II	THEME: The Gospel According to Mark TITLE: The Betrayal and Night Trial. MATERIAL: Mark 14: 32–72. D. THEME: The Gospel by Mark	THEME: The Gospel According to Mark The Crucifixion and Burial. Mark 15: 1–47. D. THEME: The Gospel by Mark	THEME: The Gospel According to Mark The Resurrection Day. Mark 16: 1–8, also 9–14. D. THEME: The Gospel by Mark	THEME: The Gospel According to Mark Appearances of the Risen Lord. Mark 16: 14–20. D. THEME: The Gospel by Mark		
13	VIII	Leaders of Israel Part II D. Intermediate Quarterly Year II. Part II	THEME: Leaders of Israel TITLE: Divided Allegiance (Solomon, the King Who Was Disloyal). MATERIAL: 1 Kings 3: 1–15; 4: 21–34; chap. 5; 6: 1, 7, 9, 38; 7: 1–12; 9: 1–13, 26, 28; chap. 10; 11: 1–13; Prov. 4: 1–9; 8: 1–11. D THEME Biographical Studies of the Old Testament TITLE: Rehoboam and Jeroboam: Two Kings Who Failed. MATERIAL: 1 Kings 11: 26– to 14: 31.	THEME: Leaders of Israel Elijah, the Champion of True Religion. 1 Kings 16: 28–34; chaps. 17 and 18. D. THEME Biographical Studies of the Old Testament Elijah, the Prophet of Jehovah. 1 Kings, chaps. 17, 18.	THEME: Leaders of Israel Loyalty to God (Elijah, the Champion of Justice). 1 Kings, chaps. 19 and 20; 2 Kings 2: 1–12. D. THEME: Biographical Studies of the Old Testament Elijah, the Man Whom God Encouraged. 1 Kings, chaps. 19, 21.	THEME: Leaders of Israel Loyalty to Righteousness (Elijah, the Friend and Patriot). 1 Kings 19: 19–21; 2 Kings 2: 1–13; 4: 1–37; 6: 8–23; 9: 1–10; 13: 14–19. D THEME: Biographical Studies of the Old Testament Elijah, the Helping Prophet. 1 Kings 19: 9–12; 2 Kings 2: 1–18; 4: 8–10, 18–37; 5: 1–16.	INTERMEDIATE	INTERMEDIATE
14	IX	Christian Leaders Part II D. Intermediate Quarterly Year III. Part II	THEME: Paul, the Missionary TITLE: A Prisoner Who Preached to Rulers. MATERIAL: Acts 21: 17 to 26: 32. D. THEME: Early Christian Leaders TITLE: James, the Lord's Brother. MATERIAL: Matt. 13: 55, 56; 12: 46–50; Gal. 2: 9; Acts 15: 12–21; Epistle of James; 1 Cor. 15: 7.	THEME: Paul, the Missionary A Leader in Chains. Acts 27: 1 to 28: 30. D. THEME: Early Christian Leaders Stephen, the Teacher and Martyr. Acts 6: 1 to 7: 60.	THEME: Paul, the Missionary The End of the Race. 2 Tim., chap. 4; Philemon. D. THEME: Early Christian Leaders Philip, Evangelist and Home Missionary. Acts 8: 4–40.	THEME: Paul, the Missionary Paul, the Man. Phil. 3: 7–14; 4: 12–23; 2 Cor. 5: 9–20; 11: 9, 23–27; 2 Tim. 4: 9–12; Acts 18: 1–5. D. THEME: Early Christian Leaders Barnabas, the First Foreign Missionary. Acts 4: 36, 37; 9: 26, 27; 11: 19–30; 12: 25, chaps. 13, 14.		
15	X	The Life of Christ Part II D. Senior Quarterly Year I. Part II	THEME: Jesus in the Midst of Popularity TITLE: Jesus Sending Out the Twelve. MATERIAL: Matt. 9: 36 to 11: 1; Mark 6: 7–13.	THEME: Jesus in the Midst of Popularity Jesus Refusing the Crown. Mark 6: 30–32; John 6: 1–15.	THEME: Jesus in the Midst of Popularity The Passing of Jesus' Popularity. Matt. 14: 24–36; John 6: 22–71.	THEME: Jesus in the Midst of Popularity The Withdrawal into Northern Galilee. Mark 7: 24–37.		
16	XI	Christian Living Part II D. Senior Quarterly Year II. Part II	THEME: Problems of Christian Living TITLE: Prayer. MATERIAL: Matt. 6: 5–13; Luke 11: 1–13; Matt. 4: 23; Luke 5: 16; Acts 2: 42–47; 4: 24–31; John 14:14; James 4:3. D. THEME: Special Problems of Christian Living TITLE: Prayer. MATERIAL: Matt. 14: 23; Mark 1: 35; Luke 5: 18; 1 Tim. 2: 1; 1 John 5: 14, 15; 3: 22, 23.	THEME: Problems of Christian Living Personal Study of the Bible. John 20: 30, 31; 2 Tim. 3: 14–17; Psa. 119: 9–18; John 5: 39–47; Heb. 1: 1–4; Matt. 4: 1–11. D. THEME: Special Problems of Christian Living	THEME: Problems of Christian Living Personal Responsibilities — Ability and Influence. Luke 17: 1–4; Acts 16: 25–34; Rom. 14; Acts 1: 8; Gen. 4: 9–15; Luke 10: 29–37. D. THEME: Special Problems of Christian Living The Problem of Friendship. John 12: 5; 15: 14–16; Luke 22: 28.	THEME: Problems of Christian Living Christian Stewardship. 1 Cor. 4: 1–4; 1 Pet. 4: 9–11; Mark 12: 41–44; Luke 12: 13–21; 19: 12–26; 1 Cor. 16: 1, 2; Luke 16: 8–12. D. THEME: Special Problems of Christian Living The Problem of Preparation. 1 Cor. 13: 11; 6: 19, 20; 2 Cor. 10: 5; Eph. 6: 6.		SENIOR
17	XII	The World: A Field for Christian Service Part II D. Senior Quarterly Year III. Part II	THEME: The World: A Field for Christian Service TITLE: Finding My Place in the World's Work. MATERIAL: 1 Cor. 12: 1–11.	THEME: The World: A Field for Christian Service Choosing My Place in the World's Work. 1 Cor. 12: 12–31; Matt. 3: 13 to 4: 11.	THEME: The World: A Field for Christian Service Fitting Myself for My Life's Work. Luke 2: 51, 52; Gal. 1: 11–24; 2 Tim. 1: 6, 7; 2: 15; James 1: 5–8; 3: 17, 18.	THEME: The World: A Field for Christian Service Dedicating One's Leisure. 1 Sam. 16: 16–23; Mark 6: 30–34; John 4: 1–42; Acts 18: 24–26.		
18	XIII	The History and Literature of the Hebrew People Part II D. Senior Quarterly Year II. Part II	THEME: The Hebrew Monarchy and the Kingdom of Israel TITLE: Organizing Popular Government. MATERIAL: 1 Kings 2: 12 to 4: 34. D. TITLE: Invasions of Israel by the Aramæans (Syrians). MATERIAL: 1 Kings, chap. 20; 2 Kings 5–8.	THEME: The Hebrew Monarchy and the Kingdom of Israel The Temple and Temple Worship. 1 Kings 5: 1 to 9: 9. D. Assyria's Advance and Israel's Decline. 2 Kings, chaps. 9, 10, 15; 17: 16–20.	THEME: The Hebrew Monarchy and the Kingdom of Israel A Prayer. 1 Kings 8: 23–53; 2 Chron. 6: 14–40. D. A Prophet's Widening Vision. The Book of Jonah.	THEME: The Hebrew Monarchy and the Kingdom of Israel The Call and Fruits of Wisdom—The Book of Proverbs. Prov. 4: 1–9; 8: 1–21; 1: 2–6. D. The Challenge of Conscience to a Luxury-Loving Age (Temperance Lesson). The Book of Amos.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Part II D. Young People's Quarterly Year II. Part II	THEME: The Conflict with Judaism and Paganism TITLE: The Christian Church in Rome. MATERIAL: Rom., chaps. 1 to 15; Acts 21: 37 to 28: 31. D. TITLE: The Church in Rome. MATERIAL: A Study of Romans.	THEME: The Conflict with Judaism and Paganism Christian Comradeship. Letters to the Philippians and Philemon.	THEME: The Conflict with Judaism and Paganism The Perfecting of Life in Christ. Col. 1: 1 to 4: 18.	THEME: The Conflict with Judaism and Paganism The Church of Christ. The Ephesian Letter.		

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 22 MARCH 4	SECOND WEEK LESSON 23 MARCH 11	THIRD WEEK LESSON 24 MARCH 18	FOURTH WEEK LESSON 25 MARCH 25	Departmental Groups Plan 1	Departmental Groups Plan 2
20	XV	The Bible and Social Living Part II D. Young People's Quarterly Year III. Part II	THEME: **The Industrial Order** TITLE: The Right Use of Money. MATERIAL: Exod. 9: 29; Deut. 32: 15; Prov. 30: 8; Matt. 5: 23, 24; 6: 19–34; 19: 10–26; Mark 2: 23–27; Luke 19: 8, 9; 1 Tim. 6: 6–10; 5: 8. D. THEME: **The Community** TITLE: The Church and the Agency of Redemption. MATERIAL: Rom. 1: 18 to 3: 20; 1: 14–17; 3: 21 to 4: 25; chaps. 5, 6; 8: 1–30; 1: 16; chaps. 9–11.	THEME: **The Industrial Order** Ownership. Gen. 47; Lev. 25: 10, 23, 44–46; Num. 27: 1–11; Deut. 15: 1–18; 20: 10–14; 29: 11; 1 Kings 21; Isa. 3: 14; 5: 8. D. THEME: **The Community** The Church a Community Force. Matt. 5: 13, 14; 13: 33; 16: 24–26; Acts 19: 10–20; 8: 7, 8; Rev. 2: 4, 5.	THEME: **The Industrial Order** Brotherhood in Industry. 1 Sam. 30: 21–25; Neh. 4: 15–23; Luke 4; Acts 4: 32–35; 6: 1–7; 1 Cor. 12. D. THEME: **The Community** The Relation of Church and State. 2 Sam., chap. 6; Exod. 19: 5, 6; 1 Kings 8: 22–26; Isa. 11: 1–5, 9; Ezek., chap. 18; Acts 18: 1–17; Rev. 21: 1–4.	THEME: **The Industrial Order** Working Together. Exod. 21: 2–11; 29: 10; 1 Kings 5: 8–12; Neh. 3; Ezek. 27. D. THEME: **The Community** Realizing the Kingdom of God on Earth. Matt. 6: 9–15; Acts 1: 6–8; 8: 4; 2: 43–47; 11: 27–30; 1 Cor. 16: 1–6; 2 Cor. 8: 1, 2; Eph. 5: 15 to 6: 9.	SENIOR	YOUNG PEOPLE
ADULT		Special courses for parents and elective courses on special topics.					Adult	

II. International Departmental Graded Courses

This chart covers the lessons for March in the Departmental Graded Course published and used by a group of denominations, including the

Presbyterian and Reformed Churches in the United States and Canada

	FIRST WEEK LESSON 9 MARCH 4	SECOND WEEK LESSON 10 MARCH 11	THIRD WEEK LESSON 11 MARCH 18	FOURTH WEEK LESSON 12 MARCH 25
Beginners Ages 4–5	THEME: **The Loving Care of Jesus** Children's Love for Jesus. STORY MATERIAL: Matt. 21: 6–11, 14–16.	THEME: **The Loving Care of Jesus** Stories 9 and 10 Retold.	THEME: **God's Care of Life** The Garden of Eden. Gen. 1: 27, 28b, 29; 2: 8–10a, 15; Matt. 10: 29; Song of Solomon 2: 12. (Compare 1 Cor. 3: 9a.)	THEME: **God's Care of Life** Winter's Sleep and Spring's Awakening. Gen. 1: 11, 12, 20; Psa. 147: 16–18; Song of Solomon 2: 11–13a, b.
Primary Ages 6–7–8	THEME: **Jesus Revealing the Father's Love** Jesus in the Home of Zacchæus. LESSON MATERIAL: Luke 19: 1–10; Matt. 1: 21.	THEME: **Jesus Revealing the Father's Love** The Story of the Good Samaritan. Luke 10: 25–37.	THEME: **Jesus Revealing the Father's Love** Jesus Teaching a New Commandment. John 13: 1–17, 34, 35; Matt. 20: 28.	THEME: **Jesus Revealing the Father's Love** Jesus and His Friends in the Upper Room. Luke 22: 7–13; Matt. 26: 17–20, 26–30; John 13: 33–35; 14: 1–15.
Junior Ages 9–10–11	THEME: **The Divided Kingdom** One Prophet Against Four Hundred. TEACHING MATERIAL: 1 Kings 22: 1–18, 26–37. PUPIL'S READING: 1 Kings 22: 1–18, 26–37.	THEME: **The Divided Kingdom** REVIEW.	THEME: **The Divided Kingdom** Elisha Begins His Work. TEACHING MATERIAL: 1 Kings 19: 19–21; 2 Kings 2: 1–22. 2 Kings 2: 1–22.	THEME: **The Divided Kingdom** Naaman and Gehazi. 2 Kings, chap. 5. 2 Kings, chap. 5.
Intermediate Ages 12–13–14	THEME: **The Christian Faith and Practical Christian Living** The Real Church Member.	THEME: **The Christian Faith and Practical Christian Living** Living for Christ (Personal Service).	THEME: **The Christian Faith and Practical Christian Living** Partners with God (Stewardship).	THEME: **The Christian Faith and Practical Christian Living** What Am I Going to Be? (Vocation, Adapted to Needs of Intermediates).
Senior Ages 15–16–17	THEME: **Special Problems of Christian Living** Faithfulness in Daily Duty. LESSON MATERIAL: 1 Thess. 4: 9–12; Mark 13: 34–37; Acts 20: 32–35; Rom., chap. 12; Eph. 6: 5–9; 2 Thess. 3: 7–12.	THEME: **Special Problems of Christian Living** The Christian's Habits. Prov. 22: 6; Gal. 6: 7–9; James 1: 22–27.	THEME: **Special Problems of Christian Living** Personal Responsibilities: Ability. Influence. Matt. 25: 14–30; John 1: 40–51; Acts 5: 14–16.	THEME: **Special Problems of Christian Living** Christian Stewardship and the Life for Others. Luke 12: 13–41; Acts 4: 36, 37; Mark 12: 41–44; 2 Cor. 8: 1–9; 2 Cor. 9: 6–15.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 9 MARCH 4 Jesus Teaching in the Temple	SECOND WEEK LESSON 10 MARCH 11 Jesus in Gethsemane	THIRD WEEK LESSON 11 MARCH 18 Jesus Crucified	FOURTH WEEK LESSON 12 MARCH 25 Review: Jesus, the World's Saviour
6 7 8	PRIMARY	Jesus	TOPIC: A Gift That Pleased Jesus. MATERIAL: Luke 21: 1–4.	An Angel Helps Jesus. Luke 22: 39–48, 54.	Jesus on the Cross Forgiving Sins. Luke 23: 33–43.	Favorite Stories of the Quarter.
9 10 11	JUNIOR	the	TOPIC: The Widow and Her Two Mites. MATERIAL: Luke 21: 1–4.	Jesus Prays for Strength. Luke 22: 39–54.	Jesus on the Cross. Luke 23: 33–46.	Favorite Lessons of the Quarter.
12 to 17	INTERMEDIATE AND SENIOR	World's Saviour:	TOPIC: Jesus, the Fearless Teacher. MATERIAL: Luke 20: 1 to 21: 38.	How to Stand the Hardest Test. Luke, chap. 22.	What Our Salvation Cost. Luke, chap. 23.	Luke's Picture of Jesus.
	YOUNG PEOPLE AND ADULTS	Studies in Luke	TOPIC: Jesus Answering His Opposers. MATERIAL: Luke 20: 1 to 21: 38.	Submission to the Father's Will. Luke, chap. 22.	The Meaning of Christ's Death. Luke, chap. 23.	Lessons from Luke's Gospel.

A School of the Christian Life[1]

Administrative Policy and Supervision

A Fourth Article Giving a Brief Account and Interpretation of Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

Administrative Policy

THE Union School of Religion is administered by the Department of Religious Education of the Seminary. A standing committee of the Faculty acts upon such matters as concern the relation of the school to the Faculty or to the Board of Directors.

The staff, of which the Principal is chairman, is selected by the Principal. The members are appointed for one year. The staff makes or adopts its own rules of order. Its decisions are assumed to be binding upon subsequent staffs unless repealed. It may decide all matters that concern the relations between pupils and teachers.

It has become the custom to divide the staff into standing committees which initiate action in their respective fields. By request of the staff, the Principal appoints all standing and special committees. The present standing committees are on Worship, Training in Service, Anniversary and Exhibit, and Relations with Parents. Special committees are needed from time to time to arrange for staff socials or other events, or to study some school problem, such as a revision of records.

The administration of the School is not something other than teaching. It is a part of the teaching process and is controlled by educational standards. The officers are regarded as teachers. By entering into the problems of organization and management the teachers not only gain training themselves but also discover the bearing of all such problems upon the work of the classroom. Each teacher, therefore, is expected to attend staff meetings and to perform such service on committees as may be needed. Most of the new ideas concerning teaching and management come from members of the staff.[2]

The administration is not confined to the staff, however. The pupils have many important duties, and it is the practice to place as much responsibility upon them as they will take. The Student Council is an organization proposed and devised by the pupils for the purpose of assisting in the administration.

The principle of class organization is followed throughout the School. The pupils manage their own class affairs. They elect their own officers, take charge of their own finances and attendance, have their own committees, keep records of their own work, and so secure invaluable training in the practice of Christian democracy. This phase of the work is sometimes not understood by parents, who feel that more time should be spent on the intellectual phases of the work. On this latter point there can be no dispute. More time should be spent on the study of selected material. But if the pupils were able to conduct their affairs in both an expert and Christian fashion there would be neither any need for training nor any lack of time. It is difficult, however, for pupils to carry away with them any satisfactory accounting of the habits that are being slowly formed by such training, and parents consequently feel sometimes that they get nothing out of the sessions so spent in part or in whole.

Instances are constantly coming to the attention of the officers of the School, however, which suggest the value of this discipline in the moral education of the children. One Sunday the fifth-grade teacher was detained at the last minute. The Principal explained the situation to the class and said he would come to the room later and help them with their work. When he finally arrived he found the class president in the chair and an orderly business session being conducted which concerned the carrying out of plans that the class had been making for itself. These ten-year-old children were learning by experience how to cooperate effectively in Christian work. The world's lack of skill of just this kind is notorious.

Similarly a third-grade class was deprived of its teacher at the last minute. They had conducted themselves so well during the period of worship that her absence had not been noted, and the class had gone to its room. A visit to the room revealed the absence of the teacher but showed the somewhat surprised observer what children of eight can do when they have had the chance to learn how. The class president had planned the session on the spur of the moment. The emergency was felt and was being met with intelligence by the whole group. The attendance record had been made and the class funds were already taken and counted. The president, a boy, was about to tell a story, as it was the teacher's practice to do. The class was then left to itself, and later investigation brought out the fact that most of the children had assisted in one way or another to conduct the class session. Such self-control and ability to get together to meet an emergency are no small assets in the religious life.

Everyone, therefore, teachers and pupils, from the youngest to the oldest, has a share in the administration of the School according to his growing ability and interest. This is an essential part of the School's educational policy.

Supervision

The Supervisor is the intelligence of a school. By habit and routine, most of the work of a school runs along from week to week without much attention from him. But when anything goes wrong he is at once aware of the difficulty, analyzes its causes, and endeavors to set things right again. It is the Supervisor's business to know what is going on and what results are being obtained; to know what ought to go on and what results ought to accrue; to know how to take the next step toward improvement; and last and most difficult, to know how to help the persons involved to improve. Being free to observe and to compare the work of many persons over many years, he naturally becomes open-minded toward individual methods, if he is not so already, and feels himself learning new things all the time from those whose work he sees. It is to be expected also that he can bring to those who are tied down to one specialized piece of work the fund of suggestion that he has accumulated from his wide observation of similar work.

The supervision of teaching begins when the teachers are selected each season. New members are added to the staff, some are dropped or transferred. To put the right person in the right place is the initial step toward good teaching. This it is the duty of the Principal to attend to as well as the constantly changing conditions permit. As the School is dependent on the constantly shifting student population of Union Seminary and Teachers College for most of its teachers and officers (for whom, indeed, the opportunity for practice in the School is desired), the problem of supplying a constantly new corps of workers is a serious one.

The second step in supervision is taken

[1]Copyright, 1923, by Hugh Hartshorne.

[2]A pamphlet *The Work of the Staff*, is now available and may be secured from the School office for 25 cents.

in the effort to acquaint the new teachers with the ideals and practices of the School. The regular staff meeting at the first of the year welcomes the new members to the spirit and policy of the School, and a series of meetings, conducted by the Supervisor, gives information concerning details of method. Conversations with individual teachers afford opportunity for the removal of inevitable misconceptions and the handing on of items of knowledge about the School that belong to the unwritten tradition.

But it is in conference with the teachers and in visiting the classes that the most effective supervision takes place. Both the Supervisor and the Principal are engaged in this work, the latter whenever freedom from administrative duties permits. The teachers soon come to covet the aid thus offered, even though at first some of them may be nervous at being observed. The Supervisor understands this perfectly well, and so there is a feeling of entirely free cooperation between them.

It has become the practice for the Supervisor to go over the plans for the lesson he is to observe. These plans are usually written out by the teacher and discussed in detail. On the following Sunday the Supervisor makes it a point to be present in this class the entire session. If possible, the class is observed also during the worship in order that the pupils' comments on the worship may be better understood.

What the Supervisor Judges

Character is the proximate as well as the ultimate aim of religious education, and every detail of the work must be judged as to its contribution to the children's immediate growth in character. This point of view inevitably carries with it a conception of motivation that differs materially from that of public education. The public school must find motivation for each detail of the pupils' work. It provides equipment for life, and in the course of acquiring this equipment the pupil may or may not discover some inclusive purpose concerning the use he is to make of this equipment. Religious education, on the other hand, provides motive for *life*. It is interested not merely in providing adequate motive for each detail or subject, but motive for life itself. It seeks a motive that shall be adequately equipped, rather than an equipment which may find adequate motive. It is primarily with the ends of action that it deals, the ends of all action and of all the relations in which men find themselves in the course of their daily occupations. It is the business of religious education, whether carried on in the home, the school or the church or the street, to develop good persons, responsive to the human element in every situation, disciplined in the attitude of justice, tempered by mercy, and dominated by love for their fellowmen.

Any criterion of class work, therefore, must include the substance as well as the form of experience. It is not merely motivation that is required, but growth in motives in the direction of the socialized will. As suggesting content as well as form, these headings may be used:

Motivation: becoming always more social, the highest utilized where possible.
Cooperation: both among the individuals within the group and by the group with other groups, for ends that are a part of the Christian enterprise or in enterprises which promote desired habits.
Judgment of Values: as revealed by the imagining of the social consequences of imagined behavior or by the comparison of the actual social consequences of their own or others' acts.
Initiative: in the thought or conduct of religion, as in helpful cooperative work, or in insight into the moral issues of stories and facts discussed.
Organization: of ideas and purposes and attitudes, around the Christian program.
Habit Formation: acquisition of tools by drill: habits, information, rote memory, the practice of analysis and deliberation in meeting moral problems.
Scope: of social and personal interests utilized or stimulated.

The teachers are encouraged to supervise themselves by watching the effects of different methods used and recording the results. The practice of self-criticism, when it is objective and based on facts rather than on the way the teacher *feels*, is a great help in the improvement of technique. Teachers find that it is best to take one item at a time, such as the form of the story told, and to work at that until some freedom in the use of the method is acquired.

In order to give point to this discussion of supervision, the following typical report of a class-observation by Professor Coe is printed in part:

Observation of Grade III

1. *Outline of the sessions.*—After perfect order was secured, the collection was quietly taken by a pupil, and the teacher called the roll. Comment was made upon tardiness and upon conduct at the chapel service. The story told at the service was retold by the pupils, the point of it being fully brought out. A picture of the visit of the shepherds to the Infant was distributed by the teacher. Pupils quietly distributed New Testaments (large print). The teacher directed the pupils to find the second chapter of Luke. As some pupils had difficulty in doing so, she showed where the table of contents is to be found, and how to use it. There was a light drill upon the names of the first three books of the New Testament. Every child having found his place, the teacher gave the following directions: To read the first sixteen verses silently, trying to find which verse best fits the picture, and to rise as soon as one thinks one has found the best one. When all the pupils had risen, comparison of results showed that some pupils had picked out the verse about wrapping in swaddling clothes, while others had picked out the verse about the shepherds finding Mary and Joseph and the Child. The teacher then asked whether the children would like to know what verse the painter of the picture, Tissot, associated with it. There was great eagerness, and the children who found that their choice was that of the artist were jubilant.

Before the children went to the tables for their handwork, there was discussion of what should go into the work books, and how the books this year should differ from those of last year. The children themselves suggested considerable writing, including favorite Bible texts (several of which were quoted), prayers, and hymns. The handwork was to consist of pasting the picture that had been distributed, and writing whatever inscription each pupil preferred. As the five-minute bell rang before the work was completed, the pupils were allowed to take the paper home in order to prepare the inscription there. Having secured perfect attention, the teacher told briefly how the Thanksgiving gifts of the children had been used to supply a neighbor with a dinner. The thoughtfulness of certain children who had come a second time in order that there might surely be enough vegetables for the dinner was commended. Then the teacher asked if any one would like to suggest something that should go into the closing prayer. No suggestions were made. The teacher then offered a simple prayer that referred again to the point of the story that was told in the chapel service.

2. *The teacher's control of the class, and how it was accomplished.*—From beginning to end of the session the pupils were a real group; not one pupil lost the group point of view for a single minute. Moreover, they were free and ready to express themselves, but never boisterous or insistent. In fact, the quiet was very marked. Yet it was plain that there was no repression, no undue use of personal influence by the teacher. She controlled the pupils as a whole and individually through their own convictions. She had now and then to check a pupil, but she saw the need the instant that it first manifested itself, and then she secured the cooperation of the child's own will by most gentle reminding and encouraging. She was careful also to praise conduct that showed regard for the common interests.

Children were encouraged to express themselves with freedom, to compare ideas, and to make choices. For example, each was to write and paste in his work book the verse that he himself thought best expressed the idea of the picture. My impression is that one or two pupils will not follow Tissot in this matter! In short, we have here a good example of freedom in the positive sense. Some teachers assume that

(Continued on page 285)

The Promise

By
Jessie Eleanor Moore

This presentation of the Easter lesson will be welcomed by teachers of little children, who sometimes find the Easter story the most difficult one to tell. In this article Miss Moore gives a beautiful interpretation which will help teachers to bring the assurance of immortality to the little ones.

"I DON'T know why I am so sleepy," yawned Mr. Fuzzyback, the caterpillar, as he stretched himself. "It's a bit cold, too," he added as the wind blew through the tree where he clung.

"Winter's coming! winter's coming!" it sang, but Mr. Fuzzyback did not understand. He simply knew that he was cold and sleepy.

"These leaves don't taste as good as they did when they were green," he went on as he nibbled at a brown one.

"Winter's coming! winter's coming!" sang the wind again, but Mr. Fuzzyback paid not the slightest bit of attention.

He seemed to have made up his mind to go somewhere; so he crawled straight along down the tree trunk. When he reached the ground how strange it looked! The grass was all brown.

"O dear," sighed Mr. Fuzzyback, "the pretty green grass is dead."

"It will live again! It will live again!" called a bluebird from the tree just over Mr. Fuzzyback's head. Mr. Fuzzyback lifted his head and looked around as if he did not quite believe it. He would miss the pretty green grass. It had been his friend all summer.

Slowly he crawled on. Soon he would come to his friend the dandelion. She would nod at him with her pretty yellow head. Yes, there she stood tall and straight. Mr. Fuzzyback stopped and waited. He heard not a sound. Then he raised his head and looked way up to her yellow face. Why! what was the matter? Her yellow face had all turned white and she did not nod at him.

"Oh," said Mr. Fuzzyback, "are you dead too, my good friend Dandelion?"

"It will live again! It will live again!" called the bluebird from the tree. Mr. Fuzzyback looked around as if he did not quite believe it. Another good friend had gone.

Slowly he crawled on. The baby oak tree lived just beyond. He had plenty of friends. Yes, there was the baby oak standing straight and very tall, Mr. Fuzzyback had always thought, even if people did call him the baby oak. He reached the foot of the tree and raised his head to look far up among the green leaves. Why! what was the matter? The green leaves had all turned brown. Very quietly the baby oak stood and the leaves did not dance.

"Oh," said Mr. Fuzzyback, "are you dead too, you cunning baby oak?"

"It will live again! It will live again!" called the bluebird from the tree.

"Perhaps," said Mr. Fuzzyback sadly, but he was feeling very lonely. He began to climb the stone wall. The sun always shone here and he was cold. Half way up the stone wall he came to a red leaf, clinging to a vine. Because he was cold he crawled in under it and pulled it around him, first on one side and then on the other, just as any one tucks himself in bed. The leaf hung on the vine with Mr. Fuzzyback inside of it. Sometimes the wind rocked the leaf back and forth, and it rocked Mr. Fuzzyback too just as if he was in a cradle. So before he had time to think he was fast asleep and lay quite still.

"It will live again! It will live again!" sang the bluebird as he flew away. He meant Mr. Fuzzyback, but of course Mr. Fuzzyback did not hear him.

Such wonderful things happened while Mr. Fuzzyback was asleep. The wind blew colder and colder and the white snow covered all the ground. It covered the brown grass and the white head of the dandelion and even dropped on the branches of the baby oak. Still Mr. Fuzzyback slept.

The days came and went and the sunshine grew warmer. By and by "drip, drip, drip" came the sound of the snow melting from the stone wall where Mr. Fuzzyback slept and from the tree branches, even from the baby oak. Where the snow melted away from the grass it showed brown no longer but fresh and green.

A bluebird lighted on a tree and sang. "It lives again! It lives again!" he called, looking down at the new green grass with his bright eyes like two jewels. But Mr. Fuzzyback did not hear. He was asleep.

Tiny little red leaves came out on the baby oak and he held his head up proudly. "It lives again! It lives again!" called the bluebird from the tree. But Mr. Fuzzyback did not hear.

The dandelion poked up her head, white no longer but golden yellow like the sun. "It lives again! It lives again!" called the bluebird once more.

Something began to move in Mr. Fuzzyback's leaf bed. He had felt the warm sun

shining on him and turned over. The next minute he had crawled out and, clinging to his old bed, looked about him and blinked. He had two queer things on his back that had not been there when he went to sleep! Slowly he raised them and spread them in the sun. They were beautiful wings, and when Mr. Fuzzyback raised them they carried him up in the air away from the stone wall. "It lives again! It lives again!" called the bluebird, when he saw him go.

"How queer for him to say that," said Mr. Fuzzyback, "when I was only asleep!" He flew to the baby oak. It had new, red leaves all over it. It was alive. He flew down to the ground. Yes, his friend the grass was alive and green and so was the pretty yellow dandelion, and she nodded at him.

"How wonderful it all is! Everything is alive again!" said Mr. Fuzzyback, Mr. Fuzzyback no longer, but now a beautiful butterfly. But that was just as it should be, for the heavenly Father does not intend that anything should sleep always.

The Interpretation

Some such story as the above will bring the Easter message to little children. Death comes into many homes and we cannot shield little children from the experience even if we would. Many parents are thoughtless and unwise and do not shield their children when they might. Many do not know how to answer the questions which such an occurrence always arouses. Thus it is left for the church-school teacher to give her children the religious interpretation of the experience—the assurance of immortality.

This assurance will never be born of any set of ideas handed over by the teacher. So a single telling of any story or the program of any one Sunday will not bring the desired result. Ideas only grow up in experience; so the whole of the long springtime, from the first drip of melting snow to the brightness of spring flowers, is needed for this teaching. Every outdoor thing, springing into new life, tells the child the same story over and over until it is fairly built into his life.

Very early, when the snow still lies on the ground in patches and when the grass still looks brown, close examination will discover the first tiny green blades appearing. Let the children find this themselves, out-of-doors if possible; if not, in a bit of sod brought into the room. Even a city teacher may provide herself with this object of nature. The green grass of last summer may be recalled, the brown grass of the winter is there and the children will make their own generalization in some such expressions as, "Why, it's getting green!" "It's waking up!" "It's living again!"

Pussy willows follow, well wrapped against the early cold, and then some twigs, showing just a hint of green which will grow into real baby leaves when in water for a few days. Perhaps the teachers have had forethought enough to plant bulbs, either with the children or at home, which will be ready now to come out of the dark closet and grow in a sunny window. If not, the blooming plants are easily obtained and a dry old bulb may be shown with these. The children's eyes grow wide with wonder and again some one suggests, "It woke up!" or "It's living now!" and this will be echoed around the circle. Hard brown seeds are discovered to have life too, when given a bed of earth or a place on a wet sponge. A sweet potato will sprout and grow if placed in the neck of a bottle so that one end stands in water. Flaxseed will grow even in a bit of earth in a paper cup and then each child may have one to take home.

And so it comes Sunday after Sunday. Green sod, pussy willows, lilac leaves, forsythia, horse chestnut buds, crocuses, daffodils, to the Easter lily as the climax, a constant procession of growing things. Then the story told after these experiences have been lived through clarifies and interprets them for the child.

But there is one other element in the process of gaining ideas through experience. Watch the children in the Beginners circle and they will show the way. The teacher calls the children to look at the bit of sod or the pussy willows and an investigating forefinger accompanies the looking. Experiences may not pass like a panorama before a passive even though attentive listener and watcher. The learner must be active. Nature materials, therefore, belong in the children's hands. It is their school, their class, their springtime. If there are only three twigs to place in a vase of water a child should do it. But there are seeds to plant in a window box, in a long cake tin or in individual pots and there are bulbs to place in pebbles and water, and if set away in the dark they must be watered from Sunday to Sunday. During such activity conversation flows easily, the children ask questions and others crowd about to look and to offer explanations. The teacher's answer to a question is most forceful in such a situation, for "knowledge can only be given when the mind reaches out."

Such an occasion is the teacher's opportunity, not only to answer questions, but to embody the ideas in the best that the world knows. This is the place for the bit of poetry or the presentation of the Easter song. Rhymes and jingles may be found in children's books of poetry. Sometimes a few lines from a standard author paint the picture which the children are seeing in simple but vivid language. Even the Song of Solomon, in which we never look for teaching material, gives a choice description which, when taken from the context, tells the story of the spring:

"Lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of the singing of birds is come."

When the world is full of new beauty on every side may no teacher of little children pass by with them, heedless and unseeing, for even a thornbush by the wayside can teach God's loving care and the assurance of immortality.

A Birthday Poster for March

The above picture is a reproduction of a poster exhibited at the International Sunday School Convention and was made by a teacher in a Kansas City Sunday school.

Special Handwork for Easter

In the Primary Department

By Mrs. T. H. Hageman

IN our Primary Department we begin to teach the Easter songs and memorize the Scripture, Mark 16. 1–8, at least six weeks before Easter. In connection with this memorization the children make a special book of handwork illustrating the Easter story.

As a helpful introduction to the theme the teacher tells of the awakening of hidden life. Dormant bulbs of narcissus and hyacinth, and dormant branches of cherry, plum and lilac are brought to the class. After talking about the green leaves, bright blossoms, and the fragrance which God can call forth from the dark bulbs and dead-looking branches, the branches are placed in a vase of water in a sunny window where they will be forced into earlier unfolding than those which are out-of-doors, and where the children can see the progress from week to week. The bulbs are placed in a shallow dish of water with stones to hold them in place.

The first page of the children's Easter book is a drawing of the brown bulb and the bare branch and the words, "Jesus says, I make all things new" or "He hath made everything beautiful in its time."

The second Sunday the story of Good Friday night is told. The blackboard drawing to accompany the story is very simple lines of the housetops and wall of Jerusalem, stars in the sky, "a green hill outside a city wall," and the words lettered, "There was a garden" (John 19. 41). "They returned and rested" (Luke 23. 56). This outline story is copied in colored crayolas by the pupils on the second page of their Easter books.

The next outline picture shows the green hill, with a road and the sun coming up behind the hill. The words lettered are "Very early in the morning." "At the rising of the sun." One of the songs taught and illustrated to accompany the Scripture story is:

"The happy birds with joy will sing on
Easter morn,
The lilies fair their bells will ring, on
Easter morn."
(*Songs for Little People.*)

Another is "The little flowers come through the ground at Easter time" in *Primary and Junior Hymnal* or other hymn books.

Each Sunday the children hear one step of the story, memorize the verses that tell about it and illustrate it by drawing in their books. The added truths which the Easter songs teach are correlated with the Scripture verses and the handwork and suggest other pictures of the "happy birds," "the new grass," "the lily bells."

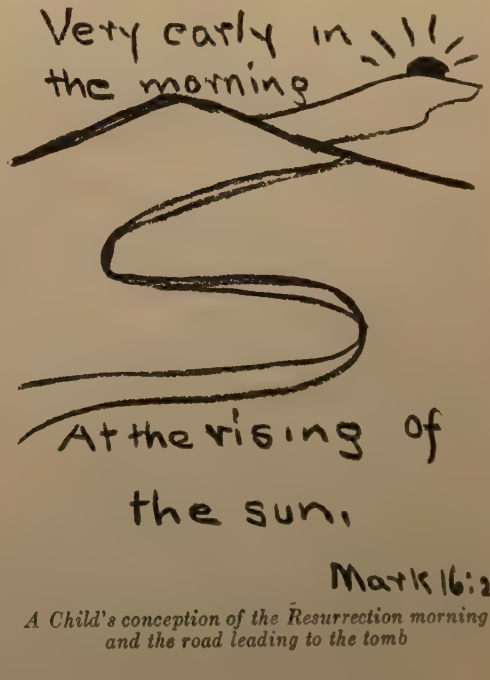
On Easter and on the last page in the book the children write "Christ is Risen," "Go Tell." The books are then taken home for an Easter gift for some one they love.

The materials needed for these Easter books are white typewriting paper folded through the middle for pages. Construction paper in bright flower-like colors costs forty cents a hundred sheets and folded through the middle makes a cover to fit the white paper. Punch the books in two places through the back and tie with raffia or ribbonzine. When complete paste an Easter card on the cover to decorate it.

The telling of the resurrection story by means of outline drawings makes it very real to the pupils, for their imagination gives the crude lines color and action. The making of the book for a gift to mother or father furnishes an incentive to do careful, neat work.

To have books fresh and beautiful as possible on Easter morning, the best plan is to keep the delicate tinted cover and the Easter picture card for the cover until the book is almost finished. To give the children an idea of just what the book is to be and to provide an incentive for prompt, regular attendance, the department superintendent shows her beautiful finished model book before any work is begun. She also gives to each class teacher his supply of pages, covers, ribbon and cards. This gives the children all the enthusiasm of anticipation and ownership. They find and cut out at home, bird, butterfly, flower and landscape pictures. Always on the Saturday afternoon before Easter the children have an Easter party in their own Sunday-school rooms to sing their Easter songs and trim their room with lilies and paper butterflies. At this time they also gather around their class tables and paste the cover pictures on their Easter books and tie these covers over the pages they have made. Then on Easter morning the only thing left to be completed is the last page, on which they print "Christ is Risen." "Go Tell."

A seven-year-old boy's conception of the house in Jerusalem where Jesus' friends stayed during the Sabbath, and the road to the garden on Easter morning



Reproductions of Handwork Done by Children

A Child's conception of the Resurrection morning and the road leading to the tomb

The Raindrop, the Sunbeam and the Little Girl

Spring in the Brown Meadow

An Easter Pantomime for Little Children

By Elisabeth Edland

Characters

A Little Girl, a Squirrel, a Snowbird, Raindrops (any number), Sunbeams (any number), Spring, Flowers (any number).

Costumes

Note: This pantomime may be played effectively without costumes, but if these are desired, the following are suggested:

Little Girl—school dress, preferably brown.

Squirrel—brown suit like small children's sleeping garments, with mittens. Also tight fitting cap, with ears.

Snowbird—white bloomers and vest, with wings attached to finger-tips and shoulders.

Raindrops—gray cheesecloth slips made in the pattern of a square with a hole cut in the center for the head to slip through. These can be made more effective by dipping the edges in the green, pink, and lavender tintex. Gray skull caps.

Sunbeams—bright yellow cheesecloth slips made in the same way.

Spring—soft green flowing garments. A lily in the hair.

Flowers—green cheesecloth slips, with flower caps.

A background of gray curtains will be an appropriate setting for the scene, and will bring out the colors to advantage.

The Pantomime

A child was walking in a bare, brown meadow. There were no leaves on the trees; no flowers to be gathered; no birds singing cheerily to listening ears; and there was no smile on the child's face. She was very tired, she had walked so far. On a hard stone in the center of the meadow she sat down to rest. There was something she could not understand. She had walked and walked, but nowhere had she found a flower. Were all of them dead? And even grandmother who could always answer every question was not here to answer this one. She, too, seemed to have gone with the flowers. The little girl hid her face in her hands. The tears would not remain hidden.

Enter a little girl. She walks slowly and sadly. Looks about on the ground carefully.

She sits down on stone. (This can be made by covering a box with brown and dull gray cloth.)

Puzzled expression on her face.

Follow action in story.

A squirrel hopped across the meadow. He saw the girl sitting on the rock, weeping.

Enter Squirrel. Stops and looks sympathetically at the little girl.

"Little girl," he said, "why are you weeping?"

Follow action in story.

"I am weeping," replied the little girl as she lifted her tear-stained face, "because the flowers are dead. I have wandered all day and could not find one; and my grandmother isn't here."

Follow action in story.

"I, too, have seen no flowers," said the squirrel as he shook his head. "But do not weep. Here is a nut for you."

Squirrel shakes his head back and forth.

He slipped a round hickory nut into her hand, and skipped away.

Squirrel slips a nut into the girl's hand, and runs quickly away.

"Thank you," said the little girl as she clasped it firmly in

Little girl nods her head, and looks at the nut. Watches Squirrel.

her hand, but she did not smile.

A snowbird flew into the meadow and alighted just at the feet of the weeping girl.

Snowbird flies in, and stops before the little girl after circling about once or twice.

"Why are you weeping?" he asked.

Looks at her sympathetically.

"I am weeping," she replied, "because the flowers are dead, and my grandmother isn't here. Where are they?"

Little Girl looks up at Snowbird.

The snowbird was silent a moment, and though he perked his head to this side and that side he could not answer the question.

Snowbird turns away puzzled, and then as if thinking, turns his head from side to side.

"Never mind," said the snowbird, who did not like to see a little girl unhappy. "Here is something for you," and he plucked a pure white feather from his wing and slipped it into the palm of her hand.

Turns back to the little girl, trying to cheer her up.

"Chirrup!" he sang as he flew away to a neighboring tree. The little girl looked at the pure white feather which he had plucked from his wing, but still she did not smile. Once again she hid her face in her hands.

Gives a white feather to girl, pretending to have taken it from his wing.

Snowbird circles about stage and flies away.

Follow action in story.

She sat alone for a few minutes. Then a curious sound was heard all over the meadow—a soft, gentle sound, and the little girl looked up wonderingly. Raindrops were falling all about her. She watched them for a moment and blinked hard once or twice as a few of them struck her face and scampered down her nose in a race with the teardrops.

Follow action of story.

Enter Raindrops. They hum very softly their song. Their hands are moving rhythmically up and down, shaking their fingers at the same time. They watch the ground intently.

Follow action of story.

"What are you doing?" asked the little girl, but the raindrops did not answer. They were too busy. As she sat and listened it seemed to her as if the soft pitter-patter of the raindrops was a song they were singing as they worked. She listened more carefully, and then she heard:

Listens carefully.

The Squirrel

SONG OF THE RAINDROPS

Patter-pat, patter-pat,
What a gentle sound is that!
Patter-pat, patter-pat!
Hear the raindrops tap!

Now the grass and flowers will be
Fresh and bright for you to see!
Patter-pat, patter-pat!
Hear the raindrops tap!

(*Note: Any appropriate raindrop song may be inserted. This one is from "Songs for the Little Child,"*[1] *Raindrops.*)

"Oh, tell me," said the little girl as she jumped up from the stone, but before she could finish, the raindrops left the bare brown meadow.

Little Girl jumps, and goes to Raindrops, who run out quickly as if they did not see her.

"Oh, wait!" she called to them. She started to run after them, and then stood quite still and looked about her with surprise. A radiant light filled the meadow. Sunbeams were darting here and there. They were happy, and smiles played upon their faces.

Action follows story.

Enter Sunbeams. Their arms are extended. They dart hither and thither about the playing space, smiling happily all the while they are playing.

The Snowbird

"Oh!" exclaimed the little girl as she watched them. She was not weeping now, but neither was she smiling.

A very tiny sunbeam stopped and looked at her with great surprise.

Smallest Sunbeam walks up to Little Girl.

"Smile!" he commanded.

Takes hold of her arm as if speaking to her.

But the little girl only looked at him sorrowfully and shook her head.

Action follows story.

"I cannot smile when the flowers are dead," she said, "and when my grandmother isn't here. Where are they?"

Tiny Sunbeam still watches her.

The sunbeams looked at each other. The straightest and tallest came to the little girl.

Action follows story. Tallest Sunbeam comes to Little Girl.

"We cannot tell you," he said. "It is a wonderful secret. But there is someone coming who will tell you. We are her heralds. I hear her coming now," and as he pointed to the farthest corner of the field, the little girl turned quickly about.

Action follows story.

"Oh!" she exclaimed in awe.

Enter Spring, looking at Little Girl, and smiling.

"Who are you?" she asked as she looked up at a smiling woman dressed in soft flowing garments of green, with a while lily in her hair.

"You have been weeping," said the woman. Her voice sounded like a breeze playing in the tops of

Comes close to Little Girl.

The Flower

[1] *The Abingdon Press.*

trees. She drew the little girl close to her.

"You have been weeping," said she as she traced with her white finger the tear-marks on the round cheeks before her. "You have been weeping because you think the flowers are dead, and because your grandmother isn't here."

Action follows story.

The little girl looked at her unafraid.

Little Girl puts her arms about Spring.

"Who are you?" she asked once again.

And the woman in flowing green garments with a white lily in her hair answered, "I am Spring, though I am known by many names. Some call me Hope; others, New Life. I was born long, long ago. In a rough cave, hewn out of stone in a hillside, the Friend of people was laid to rest. Before the cave was rolled a large stone, and many people waited outside.

Little Girl listens intently as Spring tells story. (Note: Spring can tell her story if it is so desired. Otherwise they hold tableau position while Reader continues.)

"'He is dead,' they said over and over again.

Soft music throughout this telling.

"Then the great stone rolled away, and this Friend of people, whose name was Jesus, said, 'Lo, I am with you always. There is no death.'

"And joy came to the people.

"'He was not dead,' they said to each other; 'he was only hiding from us for a little while.'

"And there on that hillside, I, Hope, was born in the hearts of men. The flowers are not dead, little girl; they, too, are only hiding for a little while."

Enter, from all directions, the Flowers. They are happy and are waving their arms about joyously.

She pointed to the meadow which had been bare and brown. Everywhere the flowers were blooming.

"Every year, at Easter-time, the heavenly Father sends me to bring this message to those who will listen."

Action follows story.

The little girl pressed her hands tightly together as she looked about at the flowers waving gaily and joyously back and forth.

"The flowers were not dead," she said. "They were only hiding from me, and," she continued, as she looked up into the clear blue above her,

Goes about and looks at flowers.

"Grandmother, she, too, is only hiding for a while. And some day I shall see her again."

Action follows story.

And then a smile which grew and grew spread over the little girl's face. The flowers and Spring were so overjoyed to see that smile that they burst into song:

Action follows story.

SONG OF THE FLOWERS

The happy birds with joy will sing
On Easter morn, On Easter morn.
The lilies fair their bells will ring
On Easter morn.
The winter's colds and snows are past,
New life, new hopes are come at last,
On Easter morn, On Easter morn.

Each blade of grass that upward springs
On Easter morn, On Easter morn,
To waiting hearts a message brings
On Easter morn.
The life that buds in flower and tree
Will bring new hopes to you and me,
On Easter morn, On Easter morn.

(Note: Any appropriate Easter song may be used. This is from "Songs for Little People," "Easter Song.")

And the little girl bowed her head and said softly, "Dear heavenly Father, I thank thee for the Easter-time."

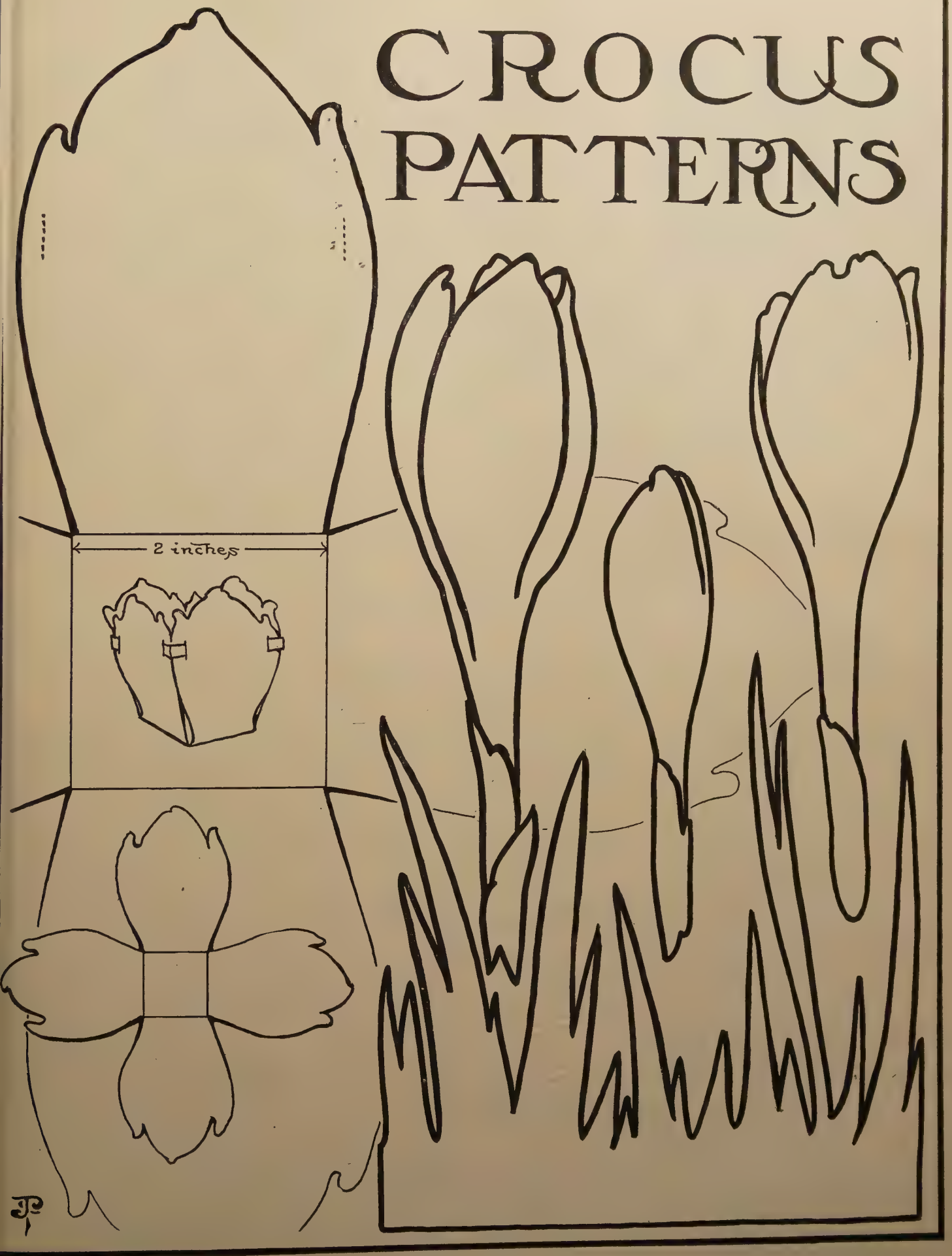
Action follows story. Flowers bow their heads too.

An Easter Decoration

The design shown above may be used as a window or blackboard decoration or for a March or April birthday calendar. For patterns see the following page. Trace the grasses on green paper, repeating design as many times as necessary to go across the lower edge of the window pane or blackboard. Trace crocus flowers and stems and paste where desired as if growing out of the grass, either repeating at regular intervals or irregularly as desired. Cut the flowers out of white, pale yellow, orange, or light violet color. Where they join the grass at the bottom, paste them in front or back of the grass; in either case they will look well from both sides, if used as a window decoration. For a birthday calendar, use a background of pale green cardboard and make the flowers pale yellow and violet.

To make the basket (see following page), trace from pattern and cut out of any light colored paper to give the effect of a flower. Put together by bending up sides and fastening with a ribbon run through the cuts (at dotted lines), or short pieces of paper run through and pasted on the inside. For a May-basket, a ribbon handle to hang it by would be pretty.

CROCUS PATTERNS



Book Reviews

The Spread of Christianity, by Paul Hutchinson. The Abingdon Press, New York and Cincinnati. Price, $2.00.

This book is designed to be used for week-day religious instruction of pupils in the "eleventh grade of the American school." The spread of Christianity is presented as "an integral part of the movement of all history." The theme is Christianity as a "growing" power, "ever on the move"—a challenge to the loyalty of young Christians. This is shown by throwing into "bold relief the significant developments in Christian history since the days of Constantine."

The first half of the book gives a brief and most satisfactory review of the significant developments (with characters and events) which are included in the usual school course, showing the growth of the papacy and monasticism in connection with feudalism and nationalism; the eastern church; the Mohammedan movement; the crusades; medieval missionary work; the development of scholasticism and the consequent rise of Protestantism; and finally, the new world—cultural, mechanical and geographical—opened up by inventions and discoveries.

The genesis and progress of the work of the great reformers, both Protestant and Catholic, are drawn in living colors. The work of the missionaries of the earlier and the later centuries of the middle ages is well depicted save that the work of the Celtic missionaries to Northern Europe is slighted.

The influence of Puritans, Quakers, Moravians, and, especially, the Methodists, is shown in the religious life of England and America and of the world at large.

The last third of the book gives in graphic panorama the more familiar story of the evangelization of the non-Christian world today. In his closing pages the author calls attention to the "rediscovery of young life" in American churches and to the great problems facing Christianity today: (1) extending the gospel to the one hundred sixty millions still untouched; (2) intensifying the individual religious experience; and (3) putting the gospel into politics and industry.

The shortness of the chapters, together with the paragraph headings, lessens but does not obviate the need for an index. The research questions with each chapter are very well chosen to help in assignment, study, and discussion. The book should prove exceedingly satisfactory for week-day classes, and is not too difficult for use in alert groups meeting only on Sundays.

Programs for Teachers' Conferences, Beginners and Primary, by Hazel A. Lewis. The Pilgrim Press, Boston and Chicago.

"Workers' Conferences Regularly Held"—so runs the phrase in the specifications for a Standard School. But, important as such conferences are, their value will depend upon the skill with which they are planned and conducted. Too often they degenerate into a more or less aimless conversation about routine matters.

Miss Lewis, out of her long and fruitful experience, has provided ample material for a whole year of programs for teachers of beginners and primary classes, meeting fortnightly. Here is a chance to lift these conferences out of their deadening formalism and to make them really informing and inspiring.

Bulletin on Men's Work in the Churches. (No. 2.) Issued by the Commission on Men's Work of the Congregational National Council, 14 Beacon Street, Boston, Mass.

From the mass of printed matter that now deluges the ministry from all the organizations of church and society at large, these pithy, pointed, and informing bulletins deserve rescue and immediate reading. The eternal question, "What shall we do with the men of our churches?" is wisely answered by the publication of this Commission, by the objective, "All the men

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"The author expounds her theme interestingly and appealingly. She writes knowingly and clearly. Illustrations amplify the text in regard to church plays and pageants staged recently and a bibliography lists plays suitable for church dramatic organizations."—*The Buffalo Commercial, Buffalo, N. Y.*

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of the church at all the work of the church," and by a very concrete exhibition of what the church has to do and the many different fashions in which it is being done.

This bulletin on the down town situation follows a similar bulletin on the rural and village community. It is typewritten, not printed; and the suggestion of something fresh, pragmatic, and in the making is borne out by its contents. The peculiar features of the down town situation, "the homeless" groups, the temporary affiliations, the feeble sense of community responsibility, the active competitions from other institutions, are fully recognized. The suggested organization of the man power of the churches, in the face of these difficulties, covers not only those forms of life that local churches out of their experience have found necessary to give social warmth to the Christian fellowship, but also the successful use of the forum, of outdoor services, and cooperation with the city federations of churches. These latter establish connections with the wider life, which such churches cannot for a moment forget, if they are to serve truly the solitary unit of the individual soul.

The matter of this bulletin is made more concrete by a series of "exhibits" of a number of down town churches in very different situations, in which the minister, or leader of men's work is given the opportunity to look over the fence, and learn what other churches are doing. If he desires further information, a short list of churches, in which these programs are being carried through, are given. A calendar for men's work, by months, which should gird up a leader's mind to order, strategy, and comprehensiveness, is followed by an admirable selection of tried study courses; and, finally, a bibliography of standard monographs lifts the problems of the down town city church into the wider reaches from which they derive.

From the suggestions of these brief pages, we get not only a sifting of the worth-while "agenda" of such churches, but an exhilarating confidence that the church is bent on redeeming that in its own mind and life that is still adjusted to an environment that no longer exists. If the situation which these bulletins expose to constructive solutions were studied by other types of churches, less strenuously situated, there might be forthcoming from the church at large a more adequate equipment, physical and in personnel, for these churches. They are faced by heavy odds, but also by a great and varied opportunity and, given adequate resources, they can do more to bring to human life, where its needs are greatest, the vital powers that alone can save these great cities of ours into the kingdom of our Lord. Not the least of these resources are these tentative attempts by the church to help them out of its rich fund of experience.

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A prominent clergyman says: "I am very glad of the establishment of Religious Book Week. It is not enough for people to read the current novels and magazines. Religious families ought to build up good libraries of religious books. Children should be made familiar with them in their youth. It is a wholesome thing for every family who cares for the higher things of life to give attention to the additions that are made to the home library. This ought to include something more than the incidental, trivial, and flippant things which too many people are content to buy and read. If we are to train up a generation capable of sustained thought and possessed of strong convictions, there must be some attention to the selection and purchase of good books for the home."

For further information write to the National Association of Book Publishers, 334 Fifth Avenue, New York.

Stories and Programs for the Easter Season

FOR the help of those who are planning their Easter programs, we are giving below a list of stories, pageants, and plays from which a wide choice may be made.

Stories

In Springtime. In "A Little Book of Profitable Tales." Eugene Field. Published by Charles Scribner's Sons, New York.

The Boy Who Discovered the Spring. In "Why the Chimes Rang." Raymond Alden. Published by Bobbs-Merrill Co., Indianapolis, Indiana.

Not Lost but Gone Before and *A Lesson of Faith.* In "Parables from Nature," Margaret Gatty. Published by G. Bell & Sons, London, England.

A Handful of Clay. In "The Blue Flower." Henry van Dyke. Published by Charles Scribner's Sons, New York. Also arranged as a Pantomime by Margaret Knox, in *Plays for School Children.* The Century Company.

For Easter, You Know. William Allen Knight. In THE CHURCH SCHOOL, April, 1922.

Also appropriate chapters in

Jesus the Carpenter. Robert Bird. Published by Charles Scribner's Sons, New York.

The Shepherd of Us All. Mary Stewart. Published by Fleming H. Revell Company, New York.

When the King Came. George Hodges. Published by Houghton Mifflin Co., Boston, Mass.

Pageants and Plays

The Silent Harp, by Martha Race, published in THE CHURCH SCHOOL, April, 1922.

The Dawning, by Lyman R. Bayard. Pageant Publishers, 1206 South Hill Street, Los Angeles. Also published in THE CHURCH SCHOOL, February, 1921.

What the Easter Lily Told the Bluebird. Elisabeth Edland, 150 Fifth Avenue, New York City. Easter pantomime for very small children.

He Is the Son of God, by Linwood Taft, published in THE CHURCH SCHOOL, February, 1923.

The Easter Pilgrims. Madeleine Sweeny Miller. The Methodist Book Concern, New York and Cincinnati.

The Hourglass. W. B. Yeats. Macmillan. This also appears in T. H. Dickinson's Chief Contemporary Dramatists. Houghton Mifflin Company.

Jesus, a Passion Play. Baker and Taylor.

The Rock. May P. Hamlin. Published by The Pilgrom Press, Boston and Chicago. Also published in THE CHURCH SCHOOL, October, 1921.

The Terrible Meek. C. R. Kennedy. Harper. To be played in the darkness; the scene is a wind-swept hill—Calvary—immediately after the crucifixion.

Why Didn't You Tell? Anita B. Ferris. An Easter entertainment for children from five to ten years of age. About 30 minutes.

A Masque of Spring. Edmond Rickett. G. Shirmer, New York.

Thy Kingdom Come. A dream for Easter Even. Florence Converse. In *Garments of Praise.* E. P. Dutton & Co., New York. Also published in *The Atlantic Monthly,* Boston, Mass., March, 1921.

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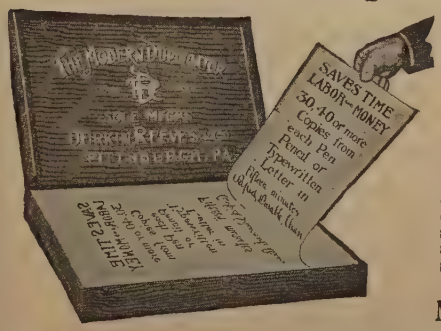

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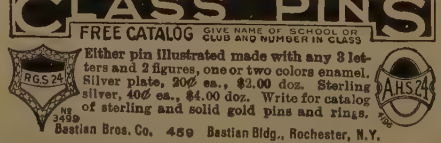

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Reviewed by Elisabeth Edland

The Flirt. 8 reels. Exchange, Universal, 1600 Broadway, N. Y. C. A dramatization of Booth Tarkington's novel. The story of an American home with its various types, the gentle elder sister, the spoiled, flirtatious younger sister, the mischievous little brother, and the older brother who goes away to the city and makes good.

Back Home and Broke. 8 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, N. Y. C. Featuring Thomas Meighan and Lila Lee. A young man puts his friends and townspeople to the test of true friendship by allowing them to think that he has come back home penniless, when in reality he is very wealthy.

Smudge. 5 reels. Featuring Charles Ray. Exchange, First National, 729 Seventh Avenue, N. Y. C. Story of California orange groves and the damage done to the town by the Smudges used in time of frost. A young newspaper editor joins an anti-smoke campaign in behalf of a clean town.

The Frog and the Catfish. Æsop's Fable. Two-third reel. Exchange, Pathe, 1600 Broadway, N. Y. C. Animated cartoon plot in which the frog becomes the hero, rescuing the catfish from a whale.

The Show. 1 reel. Out of the Inkwell Cartoon. Exchange, Max Fleischer, 128 East 45th Street, N. Y. C. The artist tries to get his characters to the theater in time for them to give a show.

The Blacksmith. 2 reels. Buster Keaton. Exchange, First National. Burlesque on the "Village Blacksmith."

The Cradle of Washingtons. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, N. Y. C. Sulgrave village, England, from whence the Washingtons came in 1637, old village pump, Sulgrave Manor, old Tudor door and Coat of Arms at Brighton, interior views of Sulgrave Manor, 13th century Tithe barn, Brighton village, Washington cottage, the great Brighton church and the Washington pew, Washington vault, 12th century preaching cross, Eaton village, old "smithy" of Franklin family, the Franklin mill, the Adams cottage where John Adams' family lived.

Charles Dickens. 1 reel. Exchange, Kineto Co. of America, 71 West 23rd Street, N. Y. C. View of Landport, Portsmouth, England, where the great novelist was born, Gadshill, near Rochester, England, where he died. Characters from The Old Curiosity Shop, Oliver Twist, David Copperfield, Pickwick Papers, and A Christmas Carol.

A Quiet Street. 2 reels. Exchange, Pathe. The children give a show to exhibit Micky's newly-pulled tooth, they give an amateur radio concert and are instrumental in the capture of "Red Mike," a notorious criminal who has escaped from prison. The following elimination is suggested: Subtitle, "I'll cut off your ears."

American Athletes. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, N. Y. C. Scenes of track meet, jumping motorcycle, Harvard regatta, water sports at Seattle, swimming race, diving, high jump, Walter Hagen playing golf, polo at West Point, coaching baseball team at Carnegie Tech.

East of Suez. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, N. Y. C. Entering Suez Canal east of Port Said, shipping mail, sixteen-hour voyage through sandy Isthmus of Suez, canal nearly 100 miles long, ships that pass in the desert, British liner with Lascar crew, sailors and stokers dressed in white, Aden, a British Gibraltar, police, a six-days' voyage from Aden to Bombay, curiously dressed people in Bombay, an Irish major and his regiment of Rajputana, the Tommies of the Norfolk regiment on parade.

A School of the Christian Life

(Continued from page 272)

freedom for the child means a let-alone policy. But this surrenders the child to his own whims, which are most imperious when they become master. Real freedom comes only through self-expression in social ways. But "social ways" implies social organization. Here is where the teacher enters as a positively determining force. She must make her superior experience available in the class, else she is not sufficiently social. Leadership and authority exercised by her fit the situation, *and the children know it.* Her problem then becomes this: To be a real leader, a real authority, and at the same time develop in the pupils initiative, judgment, and executive ability. The session of this class today seems to me to be a good example of precisely this unity of freedom and leadership.

3. *The study of the Bible lesson.* The method of reading the lesson passage in Luke has been described already. It is a good specimen of silent reading in order to get the meaning. It illustrates also reading for a purpose. Note that no child was trying to guess what was in the teacher's mind, but to find what is in the passage itself. Note also that emulation is here socialized, or at least largely so, for the only success consisted in finding what was *there;* there was nothing that the child could appropriate to himself beyond the joy of being one of several who made the same discovery. Note, in the next place, that a genuinely serious character was given to the children's judgments by comparing them with that of Tissot himself. This at once tested the children and encouraged them. Finally, the desk work entered in a thoroughly vital way as a phase of real study. The children were not doing something merely because they were told to, nor was their interest merely that of purposeless activity; they were recording their own individual discoveries or convictions. The only question that I would raise with respect to this part of the session is whether the children all knew the story. I judge that they had already gone over it on previous Sundays. Probably they had been trained in reproducing it. If not, the work that they are now doing in their work books will form a convenient starting point for such training the next Sunday.

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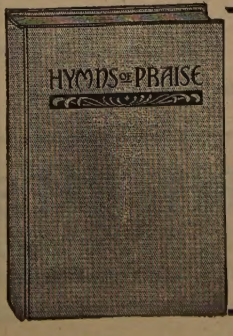

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At Your Service

Tuning the Heart

(Continued from page 257)

it in the schools they choose. Germany will long remain the classic example of a highly educated state, where knowledge and scientific genius were at the zenith, but not balanced by an equivalent training of the heart. Mr. Babson is historically accurate when he says, "The value of raw materials, labor, capital, and intelligence, depends upon the spirit, purpose and religion of the men and women possessing them." And Mr. Martin is right, in a recent *Harper's*, in saying that "if the colleges are to retain their immense influence, they must be able *to impart spiritual leading* to minds that are fit to receive it. If they don't, they fail in their most vital office, in the use that the most of them were originally founded to serve." The present widespread trend toward Community Schools of Religious Education is evidence that our people feel the need of the appeal to the heart side of life, by giving more time to Christian instruction along with the routine processes of secular instruction.

A heart well tuned in divine sympathy and justice is needed in all the relations of life. There is sound psychology and real religion in the popular phrase, "have a heart." A current magazine carries a leading article on the question, "Have you an educated heart?" The question is vital. *Heart* is what makes life easier, happier, fuller, better. It is the motive for practicing the Golden Rule, in home, school, church, industry, everywhere. It gives birth to that heart-cry regarding city comradeship as so feelingly given by Anna Louise Strong in her poem.

If a man keeps his heart above all else that he guards, he will hear God saying, "My son, give me thine heart." Every time the orchestra plays, the instruments must be tuned. Weather and disuse affect them as well as use. Every Sunday we need to tune our lives for the week, keying them to the soul and service of Jesus Christ. Every morning it must be done for each day. Youth must do it for life, the church for the year, the teacher for his task, the Christian for the kingdom of God. Some may hear the Voice saying, "Thy heart is not right before God." Such an one must repent —and pray! We who teach—and preach—must remember what the great logician of Christianity, Paul, said to the church at Rome, "*with the heart* man believeth." Every heart must act for itself and every heart knows whether it has acted. For President McCracken's experience is universal: "I have never been able to discover a moral earnestness which could be transmitted through succeeding generations *unless recharged from generation to generation by practice of the presence of God.*"

Tune your heart, O teacher, with that of the Great Teacher, and help your pupils to do the same.

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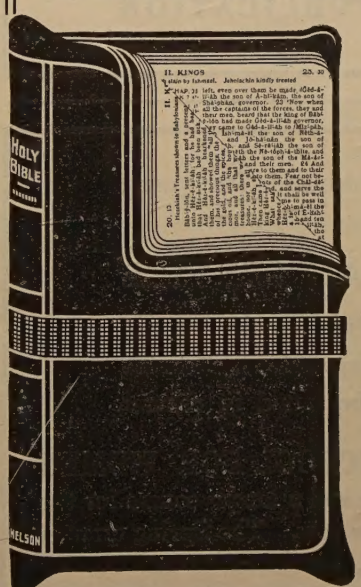

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The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge—but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do—
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures—but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.
—*Leslie Pickney Hill, in the Philadelphia Public Ledger.*

Ideals from Great Pictures

(Continued from page 265)

Landseer's animal paintings. Then came the *Immaculate Conception, Sistine Madonna, Christ in the Temple,* Holman Hunt's *Light of the World,* da Vinci's *Last Supper* and others of the life and teachings of Jesus. As these girls met in this way, new visions were opened to them. The beauty of the high purposes in the face of Sir Galahad awakened a response as they came first to study and then to be still for the message. Perhaps the greatest inspiration of all was gained as nearly one whole session was spent in learning the meaning of Holman Hunt's *Light of the World,* aided by the wonderful interpretation given in the above mentioned *Gospel in Art. The Last Supper* has been more real after studying da Vinci's masterpiece and the story of his painting the faces of the disciples from living models, but never finding a copy for the face of Christ, which was finally unfinished and yet became a masterpiece, "da Vinci's Christ." At the close of the discussion, a poem or a story can be given to complete the period of inspiration.

But life cannot be merely ideals. These must find expression. What better result after learning what beauty is, than to pass it on in collections of these pictures for mission work and hospitals; or to spend the time after or before the study in sewing or handwork for needy ones!

Such a group who have entered sympathetically in this quest for the beautiful are ready, after a few lessons with the great artists, to think of their individual lives as being in the hands of the Master Artist, who, if we are willing, can make of our lives masterpieces after the likeness of himself, the great Master of the beauty of the living, who came "not to be ministered unto, but to minister."